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POST-VEDIC CHRONOLOGY AND PURĀNIC MYTHS*

BY S'RĪ N. DEVARĀJA S'ARMA

ACCORDING to the orthodox view of the Vedic literature the Vedas can be interpreted in five ways as indicated in the Taittirīya Āraṇyaka (X-15) *viz.* a description of the world and mundane history (*adhilōka*), astronomical (*adhijyautiṣa*), spiritual and educational (*adhividyā*), creational (*adhiprajā*) and knowledge of salvation (*adhyātma*). The purāṇic stories also can therefore be traced to the Vedas and their later developments record spiritual and historical incidents in the cultural life of India.[1]

The astronomical clues in the purāṇic myths may be taken as a safe guide for post-Vedic chronology and apart from other considerations, philological or historical, we obtain a fairly systematic time-table from about 6,500 B.C. to C. 400 A.D. by applying

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* I am greatly indebted to the late Dr. R. Shama S'āstri and to Dr. S. S'rikaṇṭha S'āstri for the encouragement and helpful suggestions in the preparation of this article.

1. स्मृति: प्रत्यक्षमैतिह्य मनुमानश्चतुष्टयम् ।
एतैरादित्यमण्डलं सर्वैरेव विधास्यते ॥ *Tai, Ār.* I—7.
बिभेत्यल्पश्रुताद्वेद: मामयं प्रतरेदिति ।
इतिहासपुराणाभ्यां वेदार्थमुपबृम्हयेत् ॥ *Mahabhārata.*

the test of the precession of the equinoxes and solstices. In the application of this test we have to keep in mind the following facts:

(1) The Viṣṇu myths generally refer to winter solstices and the S'aiva legends to the summer solstices. Some legends apply to the vernal equinox also.

(2) The Sun is considered to be a female* (Sūryā Sāvitrī) and the Moon is male (Sōma).[2]

(3) The 27 *nakṣatras* mentioned in the Taittirīya Samhita and the Atharva Vēda[3] and the 12 houses of the sacrificial posts indicated in the Aśvamēdha sacrifice[4] furnish the explanations for many purāṇic myths. They are:

Nakṣatras and Deities: As'vinī-As'vins; Bharaṇi-Yama; Kṛttikā-Agni; Rōhiṇī-Prajāpati; Mṛgas'ira-Sōma; Ārdrā-Rudra; Punarvasū-Aditi; Puṣya-Bṛhaspati; Ās'leṣā-S'ēṣā; Makha-Pitṛ; Pūrva Phalguṇi-Bhaga; Uttara Phalguṇi-Aryama; Hasta-Savitṛ; Citta-Tvaṣṭṛ; Svāti-Vāyu; Vis'ākha-Indrāgnî; Anūrādha-Mitra; Jyēṣṭha-Indra; Mūla-Nirṛti; Pūrva Āṣāḍhā-Āpaḥ; Uttarā Āṣāḍhā-Vis'vēdēvāḥ; S'ravaṇa-Viṣṇu; Dhaniṣṭhā-Vasu; S'atabhiṣā-Varuṇa; Pūrvā Bhādra-Aja Ēkapād; Uttarā Bhādra-Ahir Budhanya; Rēvati-Puṣan.

Houses of the Zodiac and animals in Aśvamēdha (*Tai. Sam.* V-5-11) counting from Mēṣa forwards or from Tulā are:

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* This is so according to the classical myths and legends of other countries also. **Ed.**

2. *Atharva* XIV and *Taitt. Ār.* हँस: शुचिषद्........अद्रिजां ऋतंबृहत् ||
3. *Atharva.* XIX—7.
4. *Tai. Sam.* V—5.

इन्द्राय राज्ञेसूकरो वरुणायराज्ञे कृष्णो यमायराज्ञेऋष्य: ऋषभाय
राज्ञेगवय: शार्दूलाय राज्ञे गौर: पुरुषराजाय मर्कट: क्षिप्रश्ये
नस्य वर्तिका नीलंगो: क्रिमि: सोमस्य राज्ञ: कुलंगस्सिन्धोश्शिम्शु
मारो हिमवते हस्ती........उपशय एवापशु: तस्य यजमान:
पशु: यन्निर्दिशेदिति....द्वेष्टी तमस्मै पशुं जिर्दिशति यदिनद्विष्यात्
आखुस्तेपशुरिति ब्रूयात् ||

Boar for Indra—Aries or Libra
Black deer for Varuṇa—Taurus or Scorpio
White deer for Yama—Gemini or Sagittarius
Gayal for Ṛṣabha—Cancer or Capricorn
White Bull for Tiger—Leo or Aquarius
Monkey for a King—Virgo or Piscis
Vartikā for Falcon—Libra or Aries.
Worm for Nilangu—Scorpio or Taurus
Kulanga for Sōma—Sagittarius or Gemini
Śims'umāra for Sindhu—Capricorn or Cancer
Elephant for Himavat—Aquarius or Leo.

For the 12th house the sacrificer dedicates his enemy and if he has no enemies a rat. Therefore, the rat's place is in Piscis or Virgo.

(4) The rate of the precession of the equinoxes is taken as one degree per 72 years approximately.

(5) It is unnecessary for our present purpose to discuss whether the ancients were aware of the planets or not as our chronology rests on the *nakṣatra* system which, as admitted by all scholars, was the main basis of the Vedic calendar, along with the knowledge of *Dars'a* and *Paurṇimāsa* (the new-moon and full-moon days) which appear to have been also called *Dyāvā and Pṛthvi* and *Uttarāyana* and *Dakṣiṇayana*, the winter and summer solstices, 180° apart from each other. The precession of the equinoxes is contra-clockwise through the *nakṣatras* and the houses of the zodiac.

(5) In about 6,600 B. C. in the Vedic period the sacrificial year began with the winter solstice (*Uttarāyaṇa*) which then occurred in As'vini as indicated by the legend that the As'vins

restored the head of the sacrificed animal (*pravargya*). A second reckoning of the year was from its opposite point—the summer solstice (*Dakṣiṇāyana*) which was in the third pāda of Citrā in Tulā. Two other starting points were the vernal and autumnal equinoxes which were in the beginning of Kaṭaka and Makara respectively in this period.[5]

Applying the precession test we proceed to show that the Purānic legends furnish us with definite chronological data, thus:

The vedic year began with Dakṣiṇāyaṇa. The As'vamēdha sacrifice was performed in Vaisākha Amāvāsya, Rohiṇīyōga (*Bau. Sr. Sū*) *i.e.* when Uttarāyaṇa was in Kṛttikā in *C.* 8,850 B.C. The Vājasanēya Samhita mentions Citrā Paurṇima as the front of the year and As'vamēdha was performed when Uttarāyaṇa was in Aśvini (Cf. *Tai. Brā.* I-5-2-2). Later the S'atapatha (11-1-3-1) and the Rāmāyaṇa mention the Vasanta Ṛtu for As'vamēdha. The reciting of the Rāmāyaṇa and Rāmalīla in Dasara at present, six months later than Rāma Navarātri in Caitra are reminiscences of As'vamēdha. Rāmacandra indicates, Rāma or the sun in As'vini and Candra or Moon the vernal equinox in Punarvasū. In about 6,600 B.C. the summer solstice was in Citra, third pāda in Tula while the winter solstice was in As'vinī in Mēṣa. The vernal eqinox comes to Punarvasū in *C.* 5,160 B.C.

I. S'aiva (Daksiṇāyana) legends:

Gaṇapati—precession from Kanyā through Simha to Kataka.

Summer solstice in Libra moves to Virgo—Birth of Gaṇēs'sa.

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5. यावै नक्षत्रीयं प्रजापतिं देव उभयोरने लोकयोर्विदु:। हस्त एवास्य हस्त:। चित्राशिर:। निष्ट्या हृदयं ऊरू विशाखे। प्रतिष्ठा अनूराधा। एष वैनक्षत्रीय: प्रजापति:॥

Tai. Brā. I—5-2-2.

मुखं वा एतदृतूनां एतद्वसन्त:॥ *Tai, Brā,* I—1-2-6.

वसन्ते यजेत। शरदिवा यजेत॥ *Āp. S'r. Sū.*

वसन्तो ग्रीष्मो वर्षा। तेदवेत्रव्तव: ....सयत्रा उदगावर्तते देवेषु तर्हि भवति। देवान्स्तर्हि अभिगोपायति अथा यत्रा दक्षिणावर्तते पितृषु तर्हिभवति पितॄं स्तर्ह्यभिगोपायति॥

S'atapatha Br. II—1-3-1. 3.

Summer solstice in Virgo for 2,500 years and shifting—Head of Gaṇēs'a cut off and replaced in Uttarā, *i.e.* the equinox in the second pāda of Uttara (Kanyā) shifts to the first pāda of Uttarā in Leo.

Summer solstice in Leo: Satrājita obtains Syamantaka and Prasēna is killed by a Lion (Leo). Syamantaka in possession of the Bear (Rkṣasandhi between Leo and Cancer—a period of danger).

Summer solstice in the beginning of Cancer was shifted by Kṛṣṇa who recovered the Syamantaka jewel and worshipped Gaṇapati in Ās'lēṣa, *i.e.* the summer solstice, was finally fixed accurately by Kṛṣṇa as in As'lēṣa (serpent which is the *yajñōpavīta* of Gaṇapati or his waist thread). This is approximately 500 years before the Vēdâṅga Jyotisa which says that the summer solstice was in the middle (between the second and third pādas) of As'lēṣa and the winter solstice in Dhaniṣṭha. Therefore, the final date for the full development of the Gaṇapati legend is *C.* 1,900 B.C. (taking 1,400 B.C. as the date of Vēdāṅga Jyotisa).

II. *Kāmadahana and Kumārasvāmi legends of Vernal Equinox*: Vernal equinox shifts from Mṛgaśira (third pāda in Mithuna) in the time of the birth of Gaṇapati to the beginning of Vṛṣabha (Kṛittikâ, second pāda)—the time of birth of Kumāra, when his parents (Dakṣināyaṇa—S'iva and Gauri) were in the beginning of Leo, the burning of Kāma occurred earlier in the beginning of Mithuna when the vernal equinox was there and Rudra was in Kanyā. When Kṛṣṇa established the summer solstice first in the beginning of Leo the vernal equinox also shifted to Taurus from Gemini. Therefore, the story of the birth of Kumāra indicates the location of the vernal equinox in Kṛttika, second pāda, in the beginning of Taurus.

III. Uttarāyaṇa (Vaiṣṇava) Legends:

(1) *Dakṣa yajña*: Dakṣa, the son of Brahmā and grandson of Viṣṇu represents the winter solstice in Mēṣa shifting to Mīna even as the summer solstice shifted from Tulā to Kanyā (Śaiva-Gaṇapati legend). Starting from Mēṣa and assigning the eleven animals of the Aśvamēdha we get the *s'ims'umāra* in Makara, the elephant

in Kumbha, and the Mīna will be the house of the twelfth animal—the rat. Dakṣa or yajña was opposed to or 180 degrees apart from Rudra (Dakṣiṇāyaṇa) and when the solstice shifted from Mīna to Kumbha, Dakṣa lost his head and obtained a new head—that of a goat or *aja*, indicating that the winter solstice was located in Pūrvā Bhādrapada whose deity is Aja Ēkapâd, so called because only one pāda or foot of Pūrvā Bhādra is in the beginning of Mīna. When the solstice receded to Kumbha and the remaining three parts of Pūrvā Bhādra, Dakṣa obtained his new head. Vīra Bhadra is said to have thrown the original head of Dakṣa into the Dakṣiṇāgni, *i.e.* reconciled it with Dakṣiṇāyaṇa.

(2) *Satī and Pārvati* : Gaurī (or the sun, wife of Sōma-Moon or S'iva) was the daughter of Dakṣa and became Satī in the fire pit of Dakṣa's sacrifice. She was reborn as the daughter of Himavat, *i.e.* she was reborn in Kumbha which is dedicated to Himavat and Hasti (elephant) in the As'vamēdha list of animals, starting from Mēṣa.

(3) *Gajēndra Mōkṣa* : The shifting of the solstice from Kumbha to Makara is indicated here. The winter solstice in Kumbha (dedicated to Himavat and Hasti) is represented as Indradyumna transformed into an elephant according to the curse of Agastya (Canopus). Hence also the house was called Kumbha from *Kumbhin*, an elephant. The winter solstice began to recede towards Makara, the place of S'ims'umāra and Sindhu according to the As'vamēdha order of animals. In the legend it is said that the Makara seized the foot (*pāda*) of the elephant which had come to sport in the waters. The *nakṣatra*, Dhaniṣṭha, has two *pādas* in Kumbha and two in Makara. After a thousand years' struggle between the two, Viṣṇu came to the rescue of the elephant, and also conferred salvation on the Makara, *i.e.* the Uttarāyaṇa was definitely located in Makara and Dhaniṣṭha.

This date corresponds to the Dakṣiṇāyaṇa legend of Gaṇapati being associated by Kṛṣṇa in Ās'leṣa and Kaṭaka, a little before the Vēdāṅga Jyotiṣa which locates the solstices in the middle of Ās'leṣâ and Dhaniṣṭha.

(4) *Avatāras of Viṣṇu*: Of the ten avatāras of Viṣṇu the first three Matsya, Kūrma and Varāha are of geological and biological significance. The next three Nṛsimha, Vāmana and Paras'urāma indicate the Vedic age. Nṛsimha may be taken as Mṛgas'ira (having the head of an animal). It means that the solstice was in the Mṛgas'ira *nakṣatra*. Vāmana is connected with his mother Aditi (the deity of Punarvasū) and his growth covering the three worlds indicates the shifting of the solstices through Ārdrā and Punarvasū. Paraśurāma indicates the period of the compilation of the Vedas when the winter solstice was in Mīna and Mēṣa and the summer solstice in Tulā and Kanyā. S'rī Rāma's birthday celebration in Vasanta Navarātri in Caitra corresponds to Dēvinavarātri in As'vayuja, opposite to it. Kṛṣṇa as already indicated is connected with the Gaṇapati legend fixing the summer solstice in Cancer, through Leo: and his place will be Dhaniṣṭha, near S'ravaṇa whose deity is Viṣṇu. The next avatāra as Buddha is connected with S'ravaṇa and hence Buddha is a form of Viṣṇu, a thousand years later than Kṛṣṇa. When the winter solstice shifted a thousand years still later to Uttarā and Pūrva Āṣāḍha in Sagittarius which is the house of Guru, S'rī S'aṅkara was born in the sixth century A.D. to teach the world the supreme knowledge of Advaita. For about 1,200 years after S'aṅkara, Indian culture entered upon a period of stagnation down to the nineteenth century, the solstice being in the inauspicious constellation Mūla whose deity is Nirṛti. Thus we can find an intimate relationship between the cosmic time-scheme and the ebb and flow of Indian culture.

The preceding chronology needs further explanation and elucidation. The marriage hymn of Sūryā Sāvitrī and Soma in the Ṛg and Atharva Vēdas furnishes us with the clue to the identification of Gaurī with the sun of Dakṣiṇāyaṇa, the daughter of Dakṣa or Dākṣāyani as distinguished from the sun as Viṣṇu in Uttarāyaṇa. Gaurī or the feeble sun in the rainy season of Dakṣiṇāyaṇa is the deity of rains (represented in the legend as taking her bath after placing an image of Gaṇapati to guard the door, *i.e.* the image represented the conventional fixing of the

summer solstice in Kanyā, the house of the Virgin, Gaurī.[6] But the solstice had receded to Uttarā Phalguṇi. Hence S'iva is said to have removed the head of the image and replaced it with the head of an elephant. In the legend it is said that the elephant was sleeping with its head towards Uttarā, *i.e.* it was pointing towards the Uttarā *Nakṣatra.* According to the order of animals in the As'vamēdha starting from Libra the rat's place is in Virgō and hence the rat became the vehicle of Gaṇēs'a. His head representing the elephant will be in Leo which is assigned to the elephant and the first quarter of Uttarā Phalguṇi is at the end of Leo and the three other quarters in the beginning of Virgo. S'iva conferred upon Gaṇapati lordship over all the *gaṇas*. The *gaṇas* represent units of reckoning time and hence Gaṇapati is lord of all time. He has only one tusk (*s'ṛnga* or *danta*) because on Bhādrapada S'u 4th the crescent moon's northern tip will be prominent.

The next stage in the shifting of the summer solstice through Leo to Cancer is indicated in the stories about Kṛṣṇa and Syamantaka and the cursing of the moon. Gaṇēs'a is said to have gone to the moon's world and to have acquired a snake girdle. Cancer is presided by the moon and when the summer solstice crossed into the house of the moon (Cancer) Gaṇapati obtained the snake girdle or yajñōpavīta, *i.e.* the summer solstice was at the end of Ās'leṣa (which means girdling or embracing and whose deity is *S'eṣa* or *Sarpa*). With the advent of Gaṇapati as *Utsava Mūrti* into Cancer, the original deity, the moon, lost its spiritual power (*kaḻā*) just as in the temple at the time of processions the doors of the inner sanctum are closed and the *mūla vigraha* cannot

6. गीरिर्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा परमेव्योमन् ॥
तस्याः समुद्रा अधि विक्षरन्ति तेन जीवन्ति प्रदिशश्चतस्त्रः।
ततः क्षरत्यक्षरं तद्विश्वमुपजीवति ॥
Ṛg. I—164—41. 42. *Atharva*, IX—10-21.
मासे भाद्रपदे शुक्ले शिवलोके प्रपूजिता ॥
कन्यादित्ये चतुर्थ्यांच शुक्ले चन्द्रस्य दर्शनम्।
मिथ्याभिदूषणं कुर्यात्तस्मात्पश्येन्न नं तथा ॥ *Skānda Purāṇa.*

Date of Vernal Equinox	Vernal Equinox ⊙ in 1st pāda of		Legend		Summer Solstice. ⊙ in the 4th pāda of	Legend (S'aiva)		Autumnal Equinox. ⊙ in 3rd pāda of	Legend		Winter Solstice. ⊙ in 2nd pāda of	Legend (Vaiṣṇava)	Remarks
8040 B. C.	Makhā	Leo			Viśākhā			Dhanisṭhā			Kṛttikā		Nṛsimha = Mṛgaśira-Rōhiṇī. Vāmana = Punarvasu to Mṛgaśira winter solstice
7080 B. C.	Āślēṣa			Libra	Svāti		Capricorn	S'ravaṇa	Vājapēya and Agrayaṇa sacrifices.	Aries	Bharaṇi		
6120 B. C.	Puṣya	Cancer	Vedic Literature, (Saṁhita Compilations)		Citra	Gaṇēśa legend begins.		U. Aṣāḍha			Aśvini		
5160 B. C.	Punarvasū		Kāma dahana		Hasta	Creation by Gaurī.	Sagittarius	P. Aṣāḍha			Rēvati	Paraśu Rāma S'rī Rāma	
4200 B. C.	Ārdrā	Gemini	Tārakāsura (Gajāsura)	Virgo	U. Phalguṇi	Gaṇeśa's head cut off and restored.		Mūla		Pisces	U. Bhādra		
3240 B. C.	Mṛgaśira				P. Phalguṇi	Satrājita and Pravara Sēnā		Jyēṣṭhā			P. Bhādra		
2280 B. C.	Rōhiṇi	Taurus		Leo	Makhā	The Lion and the Bear.	Scorpio	Anūrādha		Aquarius	S'atabhiṣā	Balarāma. History of Kṛṣṇa. Gajendra Mokṣa. Buddha.	Vēdāṅga Jyōtiṣa period.
1320 B. C.	Kṛttikā		Birth of Kumāra Tripurāsura		Aślēṣa	Curse of the Moon in Kataka. Kṛṣṇa establishes Gaṇapati in the beginning of Āślēsa.		Viśākha			Dhanisṭhā		
360 B. C.	Bharaṇi	Aries		Cancer	Puṣya		Libra	Svāti		Capricorn	S'ravaṇa		
540 A. D.	Aśvinī				Punarvasū (Ārdrā 1)	S'aṁkara		Citra			U. Āṣāḍha		

(The rate of precession is here assumed to be uniform—72 years per degree or 240 years per *pāda* or 960 years per *nakṣatra*. At this rate the cycle will be completed in 25,920 years. In modern astronomy it takes 25,800 years and according to the Indian Ephemeris 22,462 years.)

⊙ Represents Sun.

be seen as it is assumed that all the spiritual potency is transferred to the processional image. Hence the moon on Bhādrapada S'u. 4th, (the birthday of Gaṇapati) cannot be seen, without acquiring blame.

The Syamantaka legend also corroborates the same. Kṛṣṇa was unjustly accused of theft of the jewel which belonged to Satrājita who had obtained it from the Sun and had transferred it to his brother Prasēna A lion which had killed Prasēna had got hold of it and in its turn it was slain by a bear (Jāmbavanta). Finally Kṛṣṇa fought with Jāmbavanta for twenty-one days and recovered and restored it to Sattrājita. Satrājita as his name implies performed a long *sattra* or sacrifice to obtain from the sun the jewel which was called "*syām-antaka*" or *Uama* the son of the Sun and indicates the Sun of Dakṣiṇāyaṇa passing from Tulā to Kanyā. Syamantaka in the hands of Prasēna is the Sun passing from Kanyā to Leo. Prasēna was killed by a lion or Leo and the Sun-jewel was in Leo, when the solstice receded from Leo to the end of Cancer on the border we have a period of great danger called *Rkṣasandhi* in astrological works.[7] *Rkṣa* also means a bear and represented in the legend as Jāmbavān. Kṛṣṇa recovered the jewel from Jāmbavan, *i.e.* he corrected the old calendar which located the summer solstice in Bhādrapada S'u. 4th in Kanyā and brought it up-to-date by correctly fixing it in Makhā, first *pāda* in the beginning of Leo. Even this had to be readjusted when Gaṇapati (summer solstice) reached Cancer and Ās'lēṣa whose deities are the moon and serpent, the one being reduced to to insignificance by Gaṇapati while the other became his girdle or *yajñōpavīta* as indicated above.

The Kumārasvāmi legends refer to the vernal equinox. When the summer solstice was in Uttara Phalguṇi (Gaṇapati) the vernal equinox must have been at a point of twenty-one *nakṣatra* spaces from it, *i.e.* in the third *pāda* of Mṛgas'ira. When Gaṇapati

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7. व्यतीपातत्रयं घोरं गण्डान्त त्रितयं तथा। एतद्भसन्धित्रितयं सर्वकर्मसु वर्जितम् ॥
कुळीरसिम्हयोः कीटचापयोर्मीनमेषयोः। *Sūrya Siddhānta.*
गण्डान्तमन्तराकं स्याद्घटिकार्धं मृतिप्रदम् ॥ *Naradīya.*

was first located in Makhā, first *pāda* by Kṛṣṇa, the vernal equinox had also receded to another *nakṣatra* or *Tāra ;* This is represented as Tārakāsura driving out Indra from the latter's place in the beginning of Mithuna. The summer solstice (S'iva and Gaurī) in Makhā would be in Leo which is the house of the elephant and Himavat according to the As'vamēdha ritual. Therefore, in this connection Gaurī became the daughter of Himavat. After a thousand years 'necessary for the solstice to pass through one complete *nakṣatra* space' Makhā Kārtikēya was born, *i.e.* the vernal equinox receded to Kṛttikā, first *pāda* because the summer solstice had come near the end of Cancer. Kumāra overcame Tāraka (Rōhiṇī and Mṛgaśira) and the vernal equinox was located in the beginning of Taurus.

Before this, happened the burning of Kāma who represents the spring equinox and the moon (the deity of Mṛgas'ira—Sōma), when the summer solstice moved from Virgo to Leo, Kāma's position in Gemini was also destroyed.

In conformity with the dates indicated in these S'aiva legends we have the Uttarāyaṇa or Vaiṣṇava legends. For this we have to assign the As'vamēdha animals from Mēṣa. Then the rat's house will be the twelfth, (Mīnā), the eleventh (Kumbha) of the elephant and Himavat and the tenth, (Makara) of *s'ims'umāra* or crocodile. In the Pravargya legends Makhā or Viṣṇu is said to have lost his head but it was replaced by the As'vins. It means that the place of Viṣṇu or Yajña (Uttarāyaṇa. Makhā according to the Atharva Vēda, meaning *ayana*) shifted to As'vinī. Later the winter solstice receded to the beginning of Mīna. Dakṣa or Yajña, here represented as opposed to Rudra or Dakṣiṇāyaṇa in Kanyā, had to lose his head and obtained a new head of a ram or *aja i.e.* Uttarāyaṇa shifted to Aja Ekapād which covers the end of Kumbha and the beginning of Mīna. Gaurī immolating herself represents the Sun disappearing from Mīna and she was born as the daughter of Parvata Himavat, which has Kumbha as its place and its animal is the elephant according to the Aśvamēdha ritual indicated above. This means that the winter solstice definitely receded to Kumbha.

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8. अयनं मखा मे ॥ *A. V.* XIX—7·2.

The Gajendra Mokṣa story records the receding of the winter solstice from Kumbha to Makara. Makara and its animal, *śimśumāra* both mean a shark or crocodile which is said to have tried to drag the elephant (winter solstice in Kumbha) into the water (Makara being associated with water).

Thus starting from about 6,500 B.C. we find evidence of frequent corrections made in the calendar until the period of Vēdānga Jyōtisa when the summer and winter solstices were located in Aśleṣa (Kaṭaka) and Dhaniṣṭha and S'ravaṇa (Makara).

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THE GANAPATI CULT

By Prof. U. Venkatakrishna Rao, M.A.

Ganapati is a very important god in the Hindu pantheon; he is worshipped almost universally as the god who removes all obstacles and even causes them if not properly worshipped. The popularity of this god has travelled even outside the Indian subcontinent into China, Japan, Tibet, Indo-china, Mexico and other places and it is our duty to study when and how the cult started in India.

Dr. Bhandarkar in his Vaisnavism believes that this cult might have been set up in India by the end of the sixth Century A.D. It is referred to as one of the important cults by S'rī S'aṅkarācārya in the eighth Century A.D. It is rather curious that such an important god who must be worshipped at the commencement of every religious or secular rite (by almost all Hindus except perhaps the S'rī Vaiṣṇavites) is not even referred to in literature prior to about the fifth Century A. D. The Vedas do not refer to him nor do the epics; nor does Kāḷidāsa nor even Bhāravi. Kauṭilya in his Arthas'âstra refers to the worship of Kṛṣṇa (XIV-3), Sankarṣana (XIII-3), Nâgas, rats, mountains, rivers and Indra but not to Gaṇapati. The Pāli canonical texts like Chulla-niddesa and Mahâniddesa almost contemporaneously do not refer to Gaṇapati. Patanjali, in his Mahâbhāṣya, commenting on Pâṇini's Sūtra *Jivikārthe cāpaṇye* refers to the images of Skanda, S'iva and Visākha as receiving worship in his time but not to Gaṇapati. Pāṇini speaks of images in V. 3.96 but does not refer to Gaṇeśa. The Bhagavad Gītā and Manu do not refer to him. Perhaps Bāṇa in his Harṣacarita IV. 2 and the Amarakos'a (*Vināyako vighnarāja*, etc. P. 13. I. 38 Dr. Haradutt Sharma's edition, Poona) are the earliest references.

Some critics contend that the Aitarēya I. 21 or Ṛgveda II. 23. 1, *gaṇānām tvā gaṇapatim havāmahe*, etc. must be a reference to this god; but as anybody can see, it is obviously a reference only to Brahma or Brahmaṇaspati and not at all to Gaṇapati as we understand him today. The Gaṇapatyathavas'iras identifies him with

the supreme Brahman and all the gods, but its date seems rather late. Similarly the story of Gaṇapati's writing the Mahābhārata to Vyāsa's dictation (narrated by Alberuni in the eleventh century) is also definitely put down as an interpolation by modern scholars (*vide* Bhandakar Research Institute's edition of the Epic) and is not at all referred to in the Southern Recension of the Epic.

In the Mahābhārata, Gaṇes'vara is referred to only as an aspect of Rudra with whom he seems to have been identical in the beginning. In one context therein (*Cf.* to Hopkins Epic of India, P. 207) Kṛṣṇa is referred to as a Vighnahāraka. The Bhārata epic in Ānus'āsanika Parva 255th chapter, 25th verse refers to the Vināyakas in the plural. In some contexts again, the reference is only to Skanda as a Gaṇapati and this is testified to by Bhāravi in his Kirātārjunīya XV where Arjuna defeats the gaṇas first; when they turn to flee it is Skanda or Subrahmanya who tries to enthuse them to fight and not to run away like cowards. Among the Smṛtikāras, Baudhāyana (II. V. 8, 83-90) of about the fourth Century B. C. might refer to his various names like Vighna, Vināyaka, Hastimukha, Vakratuṇḍa, but this part of the Smṛti is of doubtful authenticity according to Dr. P. V. Kane.[1] In Yājñavalkya I. 271, Gaṇes'a is associated with Vināyakas'ānti or the propitiation of a class of four malevolent spirits. These so called Vināyakas are all identified with Gaṇes'a who rules over the gaṇas and removes the obstacles which even Rudra and Brahma might interpose. We cannot guess exactly when these malevolent gods cast off their malefic aspect and became beneficient, nor are we in a position to know when he was first promoted to the position of the lord of the gaṇas or attendants of S'iva. Purāṇic stories refer to the way in which there was a battle between S'iva and (the Gaṇas headed by Vināyaka); S'iva was defeated in the beginning and later rather reluctantly reconciled himself to his son's supremacy. Are we to infer from this that as the votaries of the Gaṇapati cult became decidedly more and more prominent, the worshippers of S'iva preferred a truce with them and tried to maintain or retrieve their lost position by conceding that Gaṇapati could be promoted to the rank of the leader of the gaṇas,

1. *History of Dharma S'astra*, Vol. II. Pt. 1. Ch. VI.

the position that Skanda had held so far? Evidently as in the Yajñavalkya passage, either Skanda or Gaṇapati could be referred as Gaṇes'varas. But with the growing popularity of Gaṇapati, even Skanda seems to have been depromoted to the position of a younger brother of Gaṇapati. According to Kāḷidāsa's conception as stated in Kumāra V – 14[2] the position seems to be that the only son of Pārvati was Guha; but as the importance of the Gāṇapatya cult increased, his elephant's trunk was slowly equated with the esoteric sacred syllable *Aum* and *gaja* or the elephant face of Gaṇapati was by reversing the letters indentified with *Jaga*(*t*) itself. The purāṇas are replete with stories in which he fought with Skanda and emerged victorious, though with a loss of his tusk. There is another peculiar story according to which S'iva asked his two sons to go round the world and that whoever might return earlier, would have his marriage celebrated. Skanda started right royally on his peacock; as soon as he was out of sight, Gaṇapati cleverly argued that since his father had all the worlds inside his bosom he could easily win the wager by simply walking round him. He accordingly did so. Skanda, who returned months (or years) after, had the shock of his life when he found his was a lost game.

It is curious to note that this god has not assumed his importance anywhere in the Vedas, Brāhmaṇas, early Upaniṣads, or even in the epics or yet later in Kāḷidāsa or Bhāravi. There might be a Vedic mantra addressed to Vakratuṇḍa or Ekadanta, but it is extremely doubtful if these two words refer to him in the modern sense. Kāḷidāsa uses the word Ekadanta only once (In Sak. I. 29 N. S. Edn.) in the phrase Skandhalagnaikadantaḥ, but obviously in the context, it refers only to an elephant resting its tusk on the trunk of a lordly tree in the forest. Even the stories narrated in the purāṇas are not in agreement as to the way in which he lost his tusk. Whether again it was the right or the left tusk he lost is not definitely agreed upon. The S'ukranîtisāra makes the vāma or the left tusk broken, but there are some Gaṇapati images with the

2. गुहोऽपि येषां प्रथमाप्तजन्मनां न पुत्रवात्सल्यमपाकरिष्यति; the अपि here suggests that Guha is the *first* and perhaps the only son of Pārvati.

left tusk called Iḍamuri Gaṇapati. As already referred to, some accounts declare that he lost his tusk in his encounter with Skanda; others assert he had a tustle with Paras'urāma; one account suggests he used it as a pen to write the Bhārata epic to Vyāsa's dictation; another makes him pluck the tusk to smite the moon who had dared to spite him for his protruding belly. Māgha has a curious story by which he was deprived of his tusk by Rāvaṇa who forcibly removed it to fashion ivory designs for the *Vidagh-dallās* or the apsaras (beauties) whom he took away to Lankā. This does not seem to have any purāṇic source. Even the purāṇas are not agreed as to the way he lost his natural head and got an elephant-head substituted. The popular account makes S̈iva cut off the head in anger when the son refused permission for him to enter Pārvati's private apartments; later he received him after fitting up an elephant's head to propitiate Pārvati's anger. The Brahmavaivarta makes Viṣṇu responsible for the change in Gaṇapati's head.[3] They are not agreed as to whether he is married or not; some say he married *Siddhi* and *Buddhi* but this seems to be esoteric in import since it only indicates that success or *Siddhi* will be assured for him who starts an under-taking with proper deliberation or *Buddhi*. Havell (as quoted by Krishna Sastri in his South Indian Gods and Goddesses) explains Gaṇapati to be worldly wisdom personified. The Mudgala Purāṇa refers to a Mahāgaṇapati, three-eyed and possessing a crescent moon, red in colour and embraced by his wife seated on his lap and holding a lotus in his hand (P. 113, Krishna Sastri). Lakṣmi Gaṇapati and Mayūragaṇapati are also popularly worshipped.

The same purāṇa refers to 32 and the S'āradātilaka speaks of 51 forms of this god as referred to by Krishna Sastri in the same context. The Dhyānas'loka[4] in Gaṇeṣakavaca in that purāṇa

3. Curiously it makes him an incarnation of Kṛṣṇa also (P. 568, Winternitz, History of Literature. Vol. I).

4. ध्यायेत्सिंहगतं विनायकममुं दिग्बाहुमाद्ये युगे
त्रेतायां तु मयूरवाहनममुं षड्बाहुकं सिद्धिदम्।
द्वापरे तु गजाननं युगभुज रक्ताङ्गराग विभुम्
तुर्ये तु द्विभुज सिताङ्गरुचिरं सर्वार्थद सर्वदा ॥

refers to him as having a lion as his vehicle in the Kṛtayuga with 8 arms. In the next, Tretāyuga, the arms become six and he rides a peacock (perhaps Mayūragaṇapati) in the Dvāpara age, the hands become four and he is styled Gajānana (perhaps with the elephant head fitted up just then). In the last *viz.*, the Kaliyuga, his hands be are reduced to two but his colour changes from red (in the preceding age) to white. It is curious to note how the devotees have conceived of him in different ages, making him lose two hands in each successive age. The gāṇapatyas who live mostly in the west coast worship him as the highest god and perform *homas* or sacrifices to him, glorifying him, with a Sahasranāma just as Viṣṇu or S'iva or even higher. Krishna Sastri mentions a Pancamukhi Vināyaka, which answers to the description of Herambagaṇapati without the lion vehicle from Tiruvavannaikkāval in Trichinopoly District. Ūrdhva, Ucchiṣṭa, Vara, S'akti, Bīja, Uddaṇḍa, Vijaya and other Gaṇapatis are mentioned by Krishna Sastri in the same context on P. 176. He also mentions Mahā, Haridrā, Ucchiṣṭa, Navanīta, Svarṇa and Santāna as the most important six gaṇapatis. Varāhamihira's Bṛhatsamhitā (550 A.D.) does not refer to his image among the gods worshipped in 58th Chapter, while the Matsya Purāṇa (258 to 270 chapters) refers to him about a century later.[5]

Asvaghoṣa makes Vināyaka refer to the Buddha in many contexts in his two Kāvyas[6] and the Amarakos'a similarly mentions this word as one of the synonyms of the Buddha. This makes it highly suspicious that the Vināyaka cult had not at all been dreamt of at the time, especially since the word is simply explained as a supreme world-teacher. This explanation of the word in which both Asvaghoṣa and the Amarako'sa agree makes the other explanation of the word supplied by Sri T. G. Aravamuthan in the Journal of Oriental Research June 1949 Vol. XVIII Part IV Page 229 as sans superior, a paraphrase of *a-rājinaḥ*, without a ruler, (Ṛgveda. VIII. vii. 23) extremely suspicious and almost impossible. His conclusion "that the Vighnes'a who emerges from this assimilation of features of the Maruts, Rudra,

5. R. C. Hazra, *Studies in purānic records and customs.* P. 47.
6. Buddacarita III-26, V-50, XIII-3, XVIII-70, etc.

Bṛhaspati and Indra is a perfect counterpart of the Vighnes'a of popular Hinduism including that aspect of it in which Vighnes'a is Brahman except for the lack of elephantine features" is obviously vitiated by the anachronism of trying to read modern ideas into the early scriptures. The question naturally springs up and suggests that it is not normally possible for the mind to assimilate the features of numerous Maruts, Rudra, Bṛhaspati and Indra and jumble them up together. And even after assuming such an omnibus assemblage, it is not able to explain the elephantine features. The laboriousness of the explanation itself is its obvious refutation. Coming back to Asvaghoṣa, he refers to the various philosophical sects of the day and their reaction on the Buddha; he refers to contemporary Hinduism in all its phases and aspects and it is rather curious to note that he does not have any reference to the Gāṇapatya cult at all. Rather in one context, in describing the soldiers in the army of Māra (Buddhist name for Kāma) who surround the Buddha, he uses the word Lambodaras in the plural as an adjective to the soldiers;[7] this definitely lends colour to our suspicion that the Lambodara cult in the modern sense had not as yet come into vogue (similarly Vālmiki in the Sundarakāṇḍa refers to the female guards of Sitā in the As'okavana as Lambodaras).

The reference to Gaṇapati is wanting in Bhārata's Nāṭyas'āstra also. When the *nātyaranga* or the theatre was constructed for the first time, there were so many vighnas or obstacles which the Rākṣasas created. Indra's weapon crushed many of them but some of them persisted and created trouble. Instructed by Brahma the gods worshipped Mahādeva, Brahma, Viṣṇu, Guha, Sarasvati and a host of other gods but Gaṇapati does not come into the picture at all. The epithet *Sarvavighnanibharaṇa* (III. 12) is used

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7. Buddha Carita XIII, 19

वराहमीनाश्वखरोष्ट्रमका व्याघ्रर्क्षसिंह द्विरदाननाश्च।
एकेक्षणा नैकमुखास्त्रिशीर्षा लम्बोदरा श्चैव पृषोदराश्च ॥

for Indra's weapon and not to Gaṇapati. The *Bali* or *Pūjā* is offered and all the grahas, Sūrya, Soma, Candra and the rest; the gaṇeśvaras headed by Nandi are to receive the worship—there again is no reference to Gaṇapati. The word Vināyaka occurs twice once in Bhūmikalpādhyāya 36,[8] Verse 32 and also in verse 19 of the next *naṭas'apa* chapter.[9] In both contexts, as anybody can see for himself the reference can never be to Gaṇapati in our sense; the first refers to the representation becoming uniquely successful and the second to the obstacle creating rākṣasas. In the Phalaṣruti towards the end again, in verse 31,[10] of the last chapter, the word Gaṇeśa might be used, but the plural in गणेशानां makes the compound suspicious; if the reference were to Is'vara and Gaṇes'a only, the compound ought to have been in the dual as *īsvaragaṇēśayōḥ*; evidently the Gaṇeśas' seem to be the many gaṇas or attendants of S'iva and not the god as we understand him.

The Bhaviṣyottara Purāṇa says that he is called Vināyaka since he leads the good into the path of righteousness. Bṛhaspati was the wisdom-god of ancient Vedic times as is testified to by the Aitareya mantra quoted above. He is *Kavim Kavinām Vipratamam*, the wisest of the wise. From very ancient times, the Hindu alphabet seems to have been called *Siddham* and the enumeration began with the word *Siddhi*. Gaṇapati was called *Siddhidātā* and was referred to as the scribe of the biggest work, the Mahābhārata. He was the natural leader in the Buddhist republican countries which were called *gaṇas* then and his literary equipment easily fitted him for such a job. The great Buddha was referred to as a world-teacher, a Vināyaka and this might have supplied the necessary stimulus to this religious cult which slowly began to find favour with the populace. It is

8. चतुरातोद्यविधानं सर्वस्य तु शास्त्रोदाविहितस्य। गच्छति यस्मान्नाट्ये तस्माद्वैनायको भवति॥
(P. 440. N. S. Edition of 1894.)

9. यावत्त पूरयेद्देशं ध्वनिर्नाट्यसमाश्रयः। न स्थास्यन्ति हि रक्षांसि तं देशं न विनायकाः॥
(P. 442.)

10. गांधर्वं चेहनाट्यं च यः सम्यक् परिपालयेत्। सईश्वरगणेशानां लभते सद्गतिं पराम्॥
(P. 446.)

interesting to note that the gods and daityas co-operated in worshipping this god, just as they did with regard to his father S'iva. Skanda was particularly hated by all the daityas, but this god received their homage also as the grantor of success. It is rather distressing to note that with his fountain of knowledge this world teacher beaming forth light and knowledge should have degenerated into his modern counterpart where his pot belly or *Lambodara* aspect alone is glorified and his gluttonous capacities emphasised. Yāska (10th Century B.C.) does not refer to him in his Nirukta, though he has a special Daivata Kāṇḍa classifying gods according to their homes in Svarga, atmosphere and the earth. The earlier purāṇas like the Mārkaṇḍeya, Viṣṇu and Vāyu do not refer to him. Vātsyāyana in his Kāmasūtra does not refer to him. Bharata in his Nāṭyaśāstra has nothing to say about him. But the later purāṇas have conceived him in a sitting, standing or dancing posture and glorified him as the highest god and the grantor of success in undertakings, the *siddhidātā*. Evidently this conception is esoteric, like the *liṅga* cult, which also started perhaps contemporaneously, he also was sometimes worshipped in his *liṅga* form. But this S'aiva god was more fortunate and received the worship of the Jainas and the Buddhists (among whom he perhaps first received veneration by being equated with the Buddha) and travelled even beyond the borders of India to receive the worship of people who were not Hindus even in their origin.

NYĀYA BHĀSKARA OF ANANTĀRYA*

Translated by M. B. Narasimha Iyengar, M.Sc.

It has been argued that co-extensiveness has been explained by taking into consideration the negation of one of the two things, namely, 'itself' and 'its' impressions. The word 'itself' refers to that particular individual and then the major term becomes one of the two things, namely, 'itself' and 'its' impressions that is co-extensive with the right knowledge of the type stated above and it possesses all the distinguishing characteristics of the container. All the distinguishing characteristics of the container, that are denoted by the word, 'itself', are the distinguishing characteristics of the thing contained through one of the two relationships, firstly, of the two inter-relationships, namely, that it is similar to 'itself' and that it is related to time. Secondly to the two inter-relationships, namely, that it is produced by that which is similar to ignorance that is caused by 'it' and that it subsists at a time anterior to its seat or substratum.

It is not so. If it were so, the fallacy of *siddha sādhana* (*i.e.* proving the proved) arises in one of the two things, namely, the pot and its impressions, by considering the negation through the two relationships, that it is similar to 'itself' and that it is related to time. Then also the same fallacy of *siddha sādhana* (*i.e.* proving the proved) arises in one of the two things, namely, ignorance and its impressions through the two relationships, that it is produced by that which is similar to the ignorance that is caused by it and that it subsists at a time anterior to it being its seat or substratum. The two negations of the type stated above are (of the form) of the negation subsisting in a different substratum and the pot etc. which though set aside are not discarded by cognition and are absolutely positive entities.

It has been argued that the major term is one of the two things, namely, 'itself' and 'its' impressions possessing all the characteristics of the container of the type stated above and all the

* Continued from Vol. XLI. No. 2, Page 70.

characteristics of the container are denoted by the word 'itself' as it possesses all the distingushing characteristics of one of (the form) of the contained of the type stated above. The contained has all the distinguishing characteristics through the two relationships, namely, that they are the distinguishing characteristics of 'itself' and that they are the distinguishing characteristics of the container through the relation of being the distinguishing character of 'itself.' The fallacy of *siddha sādhana* does not thus arise by considering the negation of the distinguishing characteristic of the relationship subsisting in a different substratum.

It is not so. The fallacy of *bādha* (*i.e.* annulment) and also the maiming of a limb of a major term arises; because of the absence of a common entity that is common to all the *probandum* and also that it is common to both the *probandum* as also the illustration.

It has been argued that the negation of one of the two things, namely, ignorance and its impressions is the distinguishing characteristic of 'the co-extensiveness with the right knowledge.' Thus there is no place for the fallacy of *siddha sādhana* to arise by stating that the major term is one of the two things, namely, the counter-entity through the two inter-relationships, *viz.* (a) that it is similar to 'itself' that is denoted to be its seat or substratum and (b) that it is related to time; and secondly, the counter-entity through the two inter-relationships, *viz.* (a) that it is similar to ignorance, (b) (and this ignorance) caused by 'it' that is denoted to be its seat or substratum (*i.e.* the counter-entity of the form of) the negation of one of the two things, namely, that it is related to ignorance and its impressions. (This negation) is co-extensive with the right knowledge and it subsists at a time anterior to 'itself.'

It is not so. For, were it so, there will be the maiming of a limb of the major term in the illustration; because even when in the clause, relation to the major term, is included this (expression) namely, 'the negation of the most general form of one of the two

things, ignorance and its impressions' and the expression 'the negation of one of the two things, the ignorance of the shell and its impressions' is not included.

It has been argued that no mistake arises if the negation with the qualifications stated above is not included in the major term because the negation of the general type stated above is co-extensive with the right knowledge of the shell and (also) it is possible to apply the (clause relating to the) major term to shell-silver, etc. by considering the negation of the type stated above and that which is related to ignorance subsists in the right knowledge of the pot, etc. of the type stated above, for (it has the word) 'itself'. though attached as its prefix ' yet the negation of one of the two things, namely, that which is related to ignorance and its impressions possessing the two relationships stated above is co-extensive with the right knowledge of the shell of the type stated above.' The negation has the relationship, that it is that which is similar to ignorance that is caused by 'itself.'

It is not so. There exists the characteristics of the right knowledge of the type stated above in the cognition that is of the form of the joint right cognition of the two things, namely, the cognizability subsisting in the shell, that produces the clearest impressions and that portion of the fire that is capable of being ignored. But here exists the negation of the two things, namely, that which is related to the ignorance of the shell and its impressions. Yet there is the absence of the negation of one of the two things, namely, that which is related to ignorance and its impressions. In that joint right cognition there exists the two things, namely, that it is produced by the ignorance of the fire, *viz.* the collection of the reddish black berry, etc. that is super-imposed on fire and that which is similar to the ignorance produced by 'itself' through the two relationships stated above whose clause begins with 'itself'. It is not possible to apply the major term to the illustration by considering the negation of the general type stated above.

It has been argued that, that which is similar to ignorance produced by 'itself' is only that relating to the cognizability which

produced the clearest impressions that is of the same class as the ignorance relating to 'itself.' Thus in the joint cognition of the type stated above, there is the absence of the collection of the reddish black berry, etc. that is super imposed on fire through the two relationships, namely, that it is similar to 'itself' etc. stated above. Thus the major term will be made applicable to the illustration by considering the negation of the general type stated above.

It is not so. If it were so (then in the clause relating to) the right knowledge, the portion, namely, 'associated with the clearest impressions produced by itself' becomes useless for in the right knowledge of the *jīvanmuktas* there is no room for the fallacy of *vyabhicāra* to arise as there exists the negation of the general type stated above through the two relationships, namely, that it is similar to itself, etc. The fallacy of *arthāntara* arises when the major term of the type stated above is proved (in one of the two ways) namely, that which is only absolutely unreal is produced by ignorance, though it has been accepted that in the portion (of the clause) relating to the 'relationship' it is essential to introduce (the expressions) relating to the qualifying clause and secondly it is possible that the negation of one of the two things, that is produced by the ignorance of that which is absolutely unreal and its impressions, is co-extensive with the right knowledge, though it only (*i.e.* that which is absolutely unereal) subsists in the world inspite of being discarded or set aside by the knowledge of the *Brahman*. Thirdly, the counter-entity of the negation of the type stated above is accepted to be the world. The counter-entity of the negation, namely, 'the pot is not here etc.' that is established by the mental perception is not distinct from the counter-entity, namely, the object of mental perception (produced by the sentence) 'It is not the object of knowledge; because it produces the characteristics of potness.' In the phenomenal world it is not possible to have the counter-entity of the type stated above, as in the case of the cloth etc. to have the counter-entity of the type stated above. In order to ward off the fallacy of *arthānthara* of the type stated above, the clause, namely, 'produced by ignorance' is introduced into that portion of the clause relating to the

probandum. Then (the two expressions, namely), the one distinct from consciousness and the other identity with the *sat* will not become applicable. Ignorance will be excluded from (the definition of) the *probandum* as it is not produced by it (*i.e.* the distinction, etc.). It will give rise to the non-establishment of the *probandum* in both the schools.

It has been argued that in order to ward off the fallacy of *arthānthara*, the major term is accepted to be one of the two things, firstly through one of the two inter-related things *viz.* ignorance, that is the distinguishing characteristic of the counter-entity of the type stated above and its impression : and secondly, again through one of the two inter-related things, *viz.* that which is produced by ignorance and its impressions.

It is not so. It is not possible to get over the difficulty thus, for there will be the maiming of a limb of the major term in the illustration. Indeed (silver and the action relating to that, silver) are produced by the ignorance of the shell. After the direct preception of the seat or substratum, it is not essential to apprehend the subtle state of silver that has the form of its impressions, through the sentence, 'this is shell.' But it is essential to have the impressions produced by ignorance that is of the form of the subtle state which subsists in that whose type is stated above. Otherwise, it is not possible to have the remembrance of silver because the subtle state subsisting in that whose type is stated above and which is of the form of the destruction of the corporeal state of silver is of the form of impressions, that are the cause of the remembrance of silver. In the *Bindu Teeka* it has been stated so and it is essential that nescience should exist in mental perceptions because there is the mental impression of the destruction of that (nescience). It is fixed that the destruction of that state is the cause of remembrance through the form of silver, etc. though it is possible that the destruction of consciousness relating to silver, etc. becomes identical with that of silver etc. yet there is the negation of that form of silver. You (*advantins*) have accepted this, when you have stated that it is not the remembrance of silver that is sublated as false which is proved, as it is

proved by experience that the remembrance is of the form, namely, 'Here silver became one of erroneous perception for me,' as there is the remembrance of the destruction of that (erroneous perception).

It has been stated that the phenomenal world exists (as an entity) subsequent to the knowledge of the *Brahman*. Yet it is not possible to apprehend the co-extensiveness with the right knowledge of the type stated above though the negation stated above subsists in the right knowledge of the type stated above; because one of the two things stated above is of the form of the negation of one of the two things, namely, knowledge of the type stated above and its impressions. There is the absence of that (object) which is not the counter-entity of the negation that subsists in a substratum similar to the right knowledge of the type stated above.

It is not so. If it were so the major term will not become proved since it becomes impossible that the right knowledge of the type stated above is co-extensive with the form stated above. The negation of the form stated above is of an unreal nature. Thus no mistake arises, when the negation of that (negation) should exist in the right knowledge of the type stated above.

It has been argued that in the school that accepts the absolutely real nature of the negation of that which is unreal, the form (of the unreal object) is (taken to be) either of a practically real nature that subsists in a substratum similar to that of the smoke or (it is) a substratum different from the counter-entity. Then the smoke is co-extensive with the fire, etc. which is not the counter-entity of the negation of the type stated above. In the school that accepts the negation of that which is unreal to be of a practically real nature (the expression, namely) 'because of the negation of one (of the many) attributes of the negation, that is universally proved (to be true)' is included in the clause relating to co-extensiveness. Then the smoke is co-extensive with that (object) which is not the counter-entity of the negation through one (of the many) relationships stated above. Thus also it is not

possible to get over (the difficulty, namely) co-extensiveness, though everywhere the negation of all (objects) is accepted (to be true). So at present, the major term will become concluded to be either, (1) that which is co extensive with the right knowledge of the type stated above, or (2) the counter-entity of the negation of the practically real nature, that subsists in the right knowledge of the type stated above, or (3) the counter-entity of the negation of a substratum different from the counter-entity that subsists in the right knowledge of the type stated above, or (4) that which is not the counter-entity of the negation of that (object) possessed of one (of the many) attributes that is universally proved (to be true). Therefore, there is no room firstly for the fallacy of *arthānthara* to arise and secondly (for the statement) that the major term will not become proved.

It is not so. Suppose the clause, namely, co-extensiveness with a substratum different from the counter-entity etc. is included then by following the same argument, namely, the world exists, even after the knowledge of the *Brahman* the fallacy of *arthānthara* arises as there is the possibility of there being the co-extensiveness with the negation. In the school that accepts the negation of all (objects) everywhere there is the mental perception that the distinction from that subsisting in the substratum of the counter-entity and the negation of that subsisting in the substratum of the counter-entity have substratas similar (to each other). It is possible that there will be the apprehension of (both) the distinction and non-distinction from the negation of the fire, etc. The major term also will not become proved in the school of the opponents where co-extensiveness with the negation of the practical reality is taken (into consideration). There is no authority that there exists the one of the many attributes, etc. that are universally proved (to be true). By preserving this line of argument, it is possible that the distinction from that which is different from one (of the many attributes) may happen to be the attribute that supports unreality. Though the world exists subsequent to the knowledge of the *Brahman*, it is not possible to get over the fallacy of *arthānthara* for the major term will become proved by accepting only the distinction from the attributes of

the counter-entity of the type stated above of the negation of one of the two things, namely, ignorance and its impressions and also in the counter-entity of the negation that subsists in the right knowledge of the type stated above. Even when the world is taken to be eternal it is not possible to get over the fallacy of *arthānthara* because the major term of the type stated above will become proved by accepting only the knowledge of the first perception relating to that (object) which is similar to the ignorance of the *Brahman*. When the right knowledge of the type stated above is (taken to be of) a general form it is possible that the negation of the attributes of one object similar to the ignorance that is produced by 'itself' become co-extensive with the right knowledge of the type stated above. Thus, though the world exists subsequent to the knowledge of the *Brahman* it is not possible to get over the fallacy of *arthānthara* as the major term of the form stated above will become proved only because time had not a state (similar to that of the substances). The negation of (one of the two things stated above) that subsists in the time anterior to that of its seat or substratum is co-extensive with the right knowledge of the type stated above, since there is the absence of time. As it is not hostile to the reality of the world as in the case of the *Brahman* who has a state related to time in *Saṁsāra* and who when he becomes a *mukthā* has only a natural state (without any relation whatsoever with time) it is possible that the entire world had the form of distinction, namely, (1) primordial matter, (2) individual souls, and (3) the Lord, having a state of mind similar to that of the (*Brahman*). This argument refutes (the statement, namely) " unreality becomes proved through the inferential reasoning, namely, that which is distinct from consciousnesss is the attribute of the counter-entity of the negation that has 'itself' as its prefix and is co-extensive with the right knowledge of certain (objects as it has a state of perceivability as in the case of shell-silver. The conclusion is that after the apprehension of the knowledge of the *Brahman* the world will have no state by taking into consideration (the illustration) that shell-silver has no state after the apprehension of the right knowledge."

It has been argued thus: "That which is set aside or discarded by cognition is the counter-entity, namely, destruction of both 'itself' and its impressions which are dependent on cognition. The word 'impression' is used as the fallacy of *siddha-sādhana* arises in anterior cognition by taking into consideration the destruction of the subsequent cognition. The word, 'itself' is introduced in order to ward off the fallacy of *siddha-sādhana* in experiences by taking into consideration the impression that are destroyed by remembrance."

It should not be stated that if the world becomes destroyed through the knowledge of the *Brahman* the scriptural text, namely, 'The wise free from name and form' will have a meaning quite opposed to what it means, because in the last moment 'itself' and all (objects) other than itself have a form of destruction and in one place as against destruction there will be relationship of the container and the contained through the distinction in form. The container here is taken to be the contained because of the perceivability of all (objects) and the contained (is taken to be the container) as it has (a form of) an individual subsisting in that (last moment) and depending upon the knowledge of the ultimate category. Through the strength of the expression, namely, 'That (pot) is not in existence in the negation of the pot because of a different relationship' it is not possible to apprehend the absolute negation whose counter-entity is the negation of the pot. Likewise through the strength of the expression, "All that is perceivable becomes destroyed through knowledge" it is possible to apprehend destruction having as its contained, the perceivability of all (objects) and having as its container the last moment, because though the pot is destroyed by the blow of the axe, etc. its impressions will not become destroyed and the destruction whose counter-entity is both ('itself' and 'its impressions') is related only to the cognition of the *Brahman*. Thus the fallacy of *bādha* (or annulment) does not arise in pot, etc. that have subsisted in a former moment.

It is not so. The remembrance is the result of impressions produced subsequent to the experience of the notion of many

unities. Even then there is the destruction of both the remembrance of the type stated above and impressions (produced subsequent to the experience, and thus the fallacy of *siddha-sādhana* (or proving the proved) arises in the experience of the type stated above.

(*To be Continued.*)

MUNDA-RASHTRA

By K. S. Vaidyanathan, B.A.

The Muṇḍas were an ancient tribe, inhabiting a part of southern India, in the region of the Nellore District. They now inhabit Chota Nagpur and its neighbourhood. They have been styled by the anthropologists and ethnologists as an aboriginal tribe similar to the Dravidians of South India. The original stock to which the Muṇḍas belonged is yet an undecided question, but they are said to have a striking resemblance to the Dravidians. If we suppose that the tribe of the Muṇḍas lent their name to the territory which they inhabited in the early centuries of the Christian Era, then the name Muṇḍa-Rāṣṭra may be said to receive an explanation. The language they spoke is called the Muṇḍa language and is said to contain many words in its vocabulary traceable to Sanskrit originals but wholly foreign to Tamil, a fact clearly vouchsafed by the evidence furnished in the ancient Tamil classics which describe this part of the country lying north of the Vēṅgaḍam, the frontier of the Tamiḻagam, as the country which went by the name of the different language spoken by the people inhabiting it,—*moḻi-peyar-dēyam*,—the province or region of the Muṇḍas who spoke the Muṇḍa language which was different from Tamil. Some early South Indian coins bearing the legend '*Rāño Muṇḍānandasa*' have been discovered and K. P. Jayaswal ascribed them to the 'Governor (of Muṇḍa-Rāṣṭra) Muṇḍānanda'[1] The fact that the name of this territorial division figures in the early Pallava charters may be taken to show that it was inhabited by the Muṇḍas, prior to the Pallavas, in the S'ātavāhana and Ikṣāku periods.

Four of the early copper plates of the Pallavas mention this territorial division. That it was identical with the *Muṇḍai nāḍu* of the Tamil records of the Nellore District was first pointed out by V. Venkayya.[2] It corresponded roughly to the modern Kovur taluk of the Nellore District and may have extended into a part of

1. *History of India*, I. 167, *f. n.* 1.
2. *Ind. Ant.* Vol. XXXVII. P. 283 Ancient History of the Nellore District.

the adjacent Atmakur taluk also. It was bordered in the south by the North Peṇṇār river.

Uruvapalle, Pīkira, Viḷava'ṭi and Neḍuṅgarāya are four of the villages in this division noted in the early Pallava charters. Many other villages of this *nāḍu* are known from the Nellore inscriptions and can be easily traced in the Kovur taluk which is immediately north of the North Peṇṇār.

Suprayōga is a river said to be in the south of Uruvapalle in Muṇḍa-Rāṣṭra.[3] Another reference to this river is found in the Malepāḍu plates [4] of Puṇyakumāra, where it is said that the gift village Biriparu was on the southern bank of Suprayōga, in Hiraṇya-Rāṣṭra. Though it is tempting, it would be hazardous to run to the conclusion that Hiraṇya-Rāṣṭra and Muṇḍa-Rāṣṭra were on either side of the Suprayōga river, for it is the exact location of the villages mentioned in the Rāṣṭras that will finally settle the position of the divisions. Suprayōga is said to be in Hiraṇya-Rāṣṭra and there is nothing to indicate that Hiraṇya-Rāṣṭra did not include portions north of Suprayōga. The village Biriparu was on its south bank. Since places in Muṇḍa-Rāṣṭra are found in the Kovur taluk for which the southern boundary is the North Peṇṇār, and no place of this division has been found to be south of it and as there is no other big river running in the vicinity of Muṇḍa-Rāṣṭra, Suprayōga [5] mentioned in the Uruvapalle plates is identical with the Peṇṇār.[6]

3. *Ind Ant.* Vol. V. P. 50f.

4. *Ep. Ind.* Vol. XII. P. 337f.

5. It is noteworthy that this river is mentioned in the *Vāyu-Purāṇa* (Adh. 45. V. 104), *Mahābhārata* (Bhismaparvan, Canto IX. Vv. 9. 10. 14-21; and Vanaparvan 222-246) Dandin's *Avantisundarīkathā*, and in *Bhagavadajjuka*, the last two of which were works of the Pallava times. (*J.B.B.R.A.S.* Vol. X). See Jayaswal: History of India, P. 161. As this river is mentioned along with the principal rivers of India, and as the river Peṇṇār is found omitted in these enumerations, and since this is said to be situated north of Kāñchi, it is clear that the identity of Suprayōga with the North Peṇṇār, the principal river in the south after the Kṛṣṇa and north of Kāñchi, finds ample confirmation from these literary sources. It is therefore not to be confused with any other minor river like Swarnamukhi or tributaries of the Peṇṇār. The statement of the *Purāṇas* that these rivers had their origin in the Sahyādri is no doubt inaccurate.

6. This identity has also been noted in *J. O. R.* Vol. XII. P. 363 and *Journal of the Madras University*, Vol. XII, P. 143.

The location of Hiraṇya-Rāṣṭra is made clear from a consideration of the following facts. The early Telugu Cōḷa king Puṇyakumāra is said to have been the ruler of Hiraṇya-Rāṣṭra in his Dommara Nandyāla plates [7] while in his earlier Melepāḍu plates [8] he is said to have made the gift of the village Biṟiparu on the southern bank of the Suprayōga in the Hiraṇya-Rāṣṭra. Bujabala Viranārāyaṇa Sōmēśvara is said to have been ruling Muḷiki 300, Hoṉṉahaṭi 90, and Bamḍekallu 800, from Vallūru-paṭṭaṇa.[9] Muḷi-ki-nāḍu is said to be a sub-division of Hoṉṉavādi in a Rāṣṭrakūṭa record.[10] From these it is clear that Muḷīki-nāḍu and Hoṉṉavāḍi were divisions lying contiguous to each other, and that Hoṉṉavāḍi was the Kanarese form of the Sanskrit Hiraṇya-Rāṣṭra. The situation of Muḷīki-nâḍu is plain from many other references to it, as having been the region south of the Peṇṇār comprising the modern Kamalapuram taluk and the portion adjacent to it in the Cuddapah taluk. It lay west of the division Kaḍapa 12. Hiraṇya Rāṣṭra or Hoṉṉāvaḍi being contiguous to Muḷiki 300, was north of the Peṇṇār river. It has rightly been concluded [11] that 'Hiraṇya-Rāṣṭra must have included parts at least of the present Jammalamaḍugu and Proddaṭūr taluks' lying north of North Peṇṇār (Suprayōga). This geographical data incidentally confirms the identity of the Peṇṇār with the river Suprayōga mentioned in the Malepādu plates, as was made clear by the location of Muṇḍa-Rāṣṭra and Suprayōga mentioned in the Uruvapalle plates.

It will be seen from the epigraphical references that the region west of the Eastern Ghats and east of Hiraṇya-Rāṣṭra, corresponding to the modern Siddhavaṭṭam and Rājampet taluks of the Cuddapah District, was made up of two distinct territorial divisions called Siddhout 1000, and Pas'cima-Pāka-Râṣṭra of

7. *C.P.* No. 35 of 1940-41 *Ep. Ind.* Vol. XXVII. P. 268f.

8. *Ep. Ind.* Vol. XII. P. 337f.

9. *A.R.* No. 226 of 1937-38.

10. *A.R.* No. 306 of 1905; *Ep. Ind.* Vol. XXVII. P. 273. *n.* 1. Hoṉṉamâdi is evidently a mistake of the engraver for Hoṉṉavâdi

11. *Ep. Ind.* Vol. XXVII. P. 272. Nandigâma. Pasimdikuru and Pudotūr mentioned in the Dommara Nandyala plates have been located in this region.

which Pottapi-nāḍu was an important sub-division, within the kingdom of the line of Telugu-Cōḷas who ruled from Pottapi.[12] The region immediately east of the Eastern Ghats was called Paiyūr-kōṭṭam of Toṇḍaimaṇḍalam, of which Kīḷ-Pākkai-nāḍu, was a sub-division.[13] Māndai-nādu,[14] was immediately north of Pākkai-nāḍu, and lay south of Siṅgaṭṭai-nāḍu which extended up to the river North Peṇṇār. Siṅgaṭṭai-nāḍu covered the region west of the Nellore taluk, comprising portions of Rapur and Atmakur taluks, while Māndai-nāḍu was the region round Chīkavōlu and Dakkili in the adjacent parts of the Rapur and Venkatagiri taluks. Kîl-Pākkai-nāḍu was south of this in Venkatagiri division. Koṇdatapādi-nāḍu was the name of the division which lay north of the North Peṇṇār, and north of the Siṅgaṭṭai-nāḍu, in the Atmakur taluk. To its east was Muṇḍai-nāḍu, in the adjacent Kovur taluk lying north of the North Peṇṇār.

Thus we see that Hiraṇya-Rāṣṭra was far away in the west in the interior of the Cuddapah District, while Muṇḍa-Rāṣṭra was situated in the eastern coast region, north of the North Peṇṇar in its last part of journey to the ocean, in the Nellore District. Hiraṇya-Râṣṭra was thus separated from Muṇḍa-Rāṣṭra by other territorial divisions, as well as by the range of the Eastern Ghats through whose gap at Suṅkaśēla the North Peṇṇār or Suprayōga escapes into the Nellore region from the Cuddapah District. There is no doubt that Suprayōga or North Peṇṇār was in the vicinity of both Hiraṇya-Rāṣṭra and Muṇḍa-Rāṣṭra. From the above it will be clear that the two ancient Rāṣṭras were neither adjacent to each

12. Pottapi-naḍu in Mēr-Pakkai-naḍu or Pas'cima-Paka-Rāṣṭra. *A. R.* Nos. 580, 617 of 1907, No, 399 of 1911. It included Pottapi, Pōli, Tangaṭṭūr Koḍūr, Adapur etc, in the Rājampet taluk. Nos. 436, 407 of 1911, No. 581 of 1907, No. 106 of 1929-30, No. 580 of 1907, No. 239 of 1912 etc.

13. A. R. No. 128 of 1922.

14. Inscriptions of the Nellore Dist. Vol. III R. 8. P. 1216. Takkulam in Mandai-nāḍu, referred to in this inscription at Chikavōlu, a hamlet of Rasula Yerraguṇṭapālēm in the Rapur taluk, may be easily indentified with the village Dakkili, a few miles south-west of Chīkavōlu, itself, included in the adjacent Venkatagiri division. Mandai-nāḍu was a small division, situated round Chikavôlu and Dakkili in the Rapur and Venkatagiri taluks and was far away from the Muṇḍai-nāḍu north of the Peṇṇar and had no connection whatever with it as has been erroneously assumed, *Ep. Ind.* Vol. XXVII. P. 274.

other nor were they separated by the river Suprayōga.[15] Therefore, it will be erroneous to proceed to identify places in Hiraṇya-Rāṣṭra with places in the south of the Peṇṇār in the Nellore District. Biripāṟu, mentioned in the Malepāḍu plates as lying south of the Suprayōga, must be looked for somewhere south of the Peṇṇār in the region of the Kamalapuram and Cuddappah taluks of the Cuddapah District. C. R. K. Charlu's identification [16] of Biripāṟu with Billupāḍu in the Atmakur taluk is therefore wrong. This region of the Atmakur taluk, as has been noted above, was called Siṅgaṭṭai-nāḍu in Paiyūr-kōṭṭam of Toṇḍaimaṇḍalam.

We may note also a similar error made in the identification of Uruvapalle of the Pallava charter of Siṁhavarman's reign. This village has been identified with Uluvapalle [17] about seven miles north-east of Billupâḍu noted above, lying on the southern bank of the Peṇṇār. This identification, we hold, is wrong. The following is the description of the boundaries of the gift village of Uruvapalle in Muṇḍa-Rāṣṭra as given in the copper-plates.[18]

On the west—the boundaries of the village of Kendukūra are the limit.

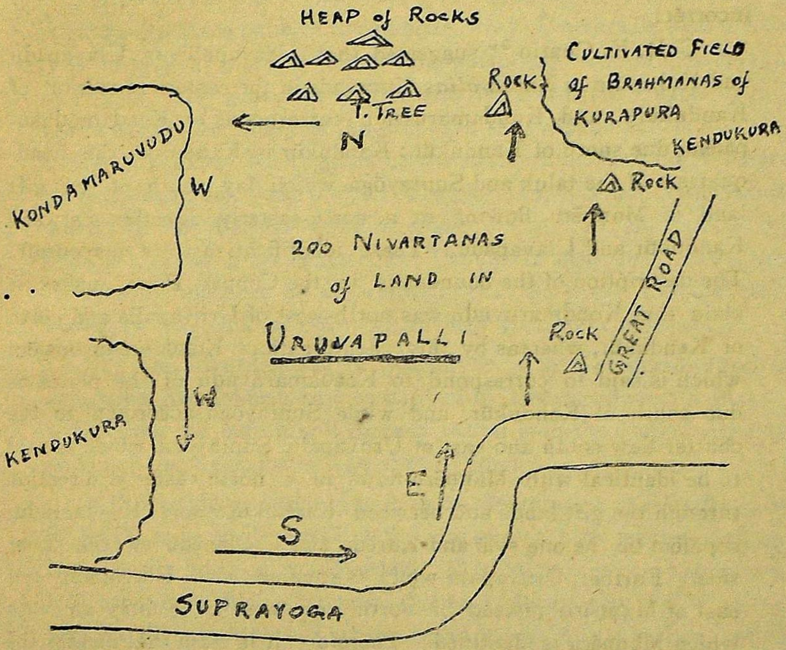
On the south—the river Suprayōga is the limit.

On the east—the (same) is the limit: to the north by the south of the east there is the rock on the side of the great road; proceeding then to the north there is a rock on the road to the village of Kurapūra and to the village of Kendukūra; proceeding thence to the north, there is a rock on the limit of the cultivated field of the Brāhmaṇas in the village of Kurapūra.

On the north – the limit is a large tamarind tree surrounded by a heap of rocks; proceeding thence to the west the limit is the edge of the boundaries of the village Koṇḍamaruvuḍu.

15. M S. Sarma says 'The river Suprayōga separates Muṇḍa-rāṣṭra, Muṇḍai-nâḍu or Muṇḍa-nâḍu from Hiraṇya-râṣṭra.' *J. Madras University* Vol, XII. P. 153.
16. *A,R,* for 1935-6. P. 56,
17. Venkataramayya *J.O.R.* Vol. XII. P, 361,
18, *Ind, Ant,* Vol, V. P, 53,

The diagram hereunder represents the details of the boundaries of Uruvapalle noted above.



→ Represents the route followed in the narration of the boundaries in the Copper Plate.

The main features are :

(1) From the fact that the river Suprayōga is said to be the boundary in the south and east, the village is stiuated in a place where the river bends in a curve, sufficiently large enough so as to accommodate a major portion of the village mentioned.

(2) A big road runs in the border of the village, in the eastern direction.

(3) A heap or cluster of rocks was in the north.

(4) Kendukūra in its west and Koṇḍamaruvuḍu in the north-west, were two villages which must have been contiguous.

(5) Kurapūra was in the north-east of Uruvapalle.

Therefore, any indentification of Uruvapalle which does not satisfy these features will be untenable.

Venkayya suggested [19] that Kendukūra is perhaps identical with Kandukūr, the headquarters of the taluk of that name. In view of the identity of Suprayōga with North Peṇṇār, this is incorrect.

C. R. K. Charlu [20] suggested that Uruvapalli is Ulavapāḍu and Kurupūra is Karad *alias* Kuravade in the eastern direction of Kandukūru, and Koṇḍamaruvuḍu corresponds to Koṇḍamuḍusupālēm, due south of Kandukūr; Kandukūr is Kandukūr the headquarters of the taluk and Suprayōga which lay south of the gift land is Maṇṇēru flowing in a north-easterly direction between Kandukūr and Ulavapāḍu. These identifications are inaccurate. The description of the boundaries in the Copper Plate makes it plain that Koṇḍmaruvuḍu was north-west of Uruvapalle and north of Kendukūr, whereas by this identification Koṇḍamuḍusupālēm which is said to correspond to Koṇḍamaruvuḍu of the plates is due south of Kendukūr, and while Suprayōga according to the charter flew south and east of Uruvapalli, Suprayōga which is said to be identical with Maṇṇēru flows in a north-easterly direction through the gift lands and between Kandukūru and Koṇḍamuḍusupālēm on the one side and Karedu and Ulavapāḍū on the other side. Further, Uruvapalli which is equated with Uluvapāḍu lies east of Maṇṇēru instead of north and west of Suprayōga with which Maṇṇēru is identified. Therefore, it is plain that neither the equation of Kendukūru and the villages in its vicinity with those mentioned in the plates nor the identity of Suprayōga with Maṇṇēru or Uruvapalle with Uluvapāḍu can be accepted.

From a reference to the map it is seen that there is no village with the name Uruvapalle lying on the northern or western bank of the Peṇṇār which has been shown to be the river Suprayōga of the plates. Kendukūru, Karupūra and Koṇḍamaruvuḍu, the places mentioned as the boundaries of Uruvapalli have been sought to be identified with Gollakandukūru, Kanupūrupalle and Koṇḍamiḍikoṇḍūru, while Uruvapalle is equated with Vulavapalle.[21] Gollakandukūru is in the Nellore taluk while the rest are in the

19. *Ind. Ant.* Vol. XXVII. P. 283.
20. *Ep. Ind.* Vol. XXV. P. 48.
21. Venkataramayya. *J. O. R.* Vol. XII. Pp. 361-2.

Atmakur taluk. These identifications are all incorrect as will be seen below.

(1) From a look at the map it will be found that Vulavapalle is on the southern bank of the Peṇṇār, while Uruvapalle with which it is identified, is stated to be in the north and west of Suprayōga or Peṇṇār. Therefore, this is incorrect. Neither is the Peṇṇār found in the eastern boundary of the proposed Vulavapalle nor is Uruvapalle of the charter Vulavapalle on the southern bank of the Peṇṇār. It was unnecessary for the plates to give the northern boundaries noted, for the Peṇṇār could be said to be the northern boundary. That it was not in the south of the Peṇṇār is also clear from the absence of mention of any crossing of the river to meet the boundary of Gollakandukūru with which Kendukūr is identified.

(2) The identification of Kendukūr with Gollakandukūru is untenable. Kendukūr is said to be west of Uruvapalle in the plates, while from the map it will be seen that it is in the east of Ulavapalle and on the opposite side of the Peṇṇār.

(3) Karupūru which is said to be the same as Kanupūrupalle is, by the map, to the north of Vulavapalle, a little to the west, on the opposite bank of the Peṇṇār. The description in the plates will never suit this position of the two places. By the plates, it was on the north-eastern corner, and there was no river, not to mention Suprayōga, in between the two.

(4) The border of Koṇḍamaruvuḍu is said to be the end of the northern boundary of Uruavapalli. This Kondamaruvuḍu is identified with Koṇḍamiḍikoṇḍūru. These two places are not similar names to be identified, nor does its situation in the map allow of its proposed identity with Koṇḍamaruvuḍu. Koṇḍamaruvuḍu being the western limit in the north of Kendukūru was in the north western end of Uruvapalle and west of the group of hills forming the northern boundary of Uruvapalle to whose east was Kurapūra or Karupūra. The position of Kanupūrupalle in the map in relation to Koṇḍamiḍikoṇḍūru, shows that Koṇḍamiḍikoṇḍūru was in the north-east of Kanupūrapalle and was far distant from each other having Vasili and Atmakur, the headquarters of the taluk, midway between them and also the river

Kāvērū running in a west to east direction between these and Kanupūrapalle, besides other villages situated between it and the Kāvēru, a tributary to the Peṇṇār. Instead of being in the east of Koṇḍamaruvuḍu, Kanupūrapalle is in the south-western end of it, intercepted by a tributary to Suprayōga, and other important villages like Atmakur, etc. thus showing clearly the untenability of the identification.

For these reasons it is established that Vulavapalle on the south bank of the Suprayōga or Peṇṇār, and the other villages, all of them lying in different directions, in the north of the same river, cannot be equated with the Uruvapalle and its boundary villages, mentioned in the Pallava ruler's charter.

In the identification of Uruvapalle, light could have been obtained from the find spot of the plates had it been known. Unfortunately no information as to when the original was found or in whose possession it was is forthcoming.[22]

The facts noted above show clearly that Muṇḍa-Rāṣṭra did not extend south of the Suprayōga or the Peṇṇār.

Viḷavaṭṭi or Viḍhuvaṭṭigrāma has been identified with Viḍavalūru, east of Vavvēru, the find spot of the plates mentioning it.[23] Pīkira has to be likewise looked for in the north of the Peṇṇār. Its identity with Pigilem in the Venkatagiri division proposed by Venkataramayya[24] is a clear mistake for the following reasons.

(1) Muṇḍa-Rāṣṭra did not extend south of Peṇṇār. No proof has so far been found for its extention southwards, and almost all the places in Muṇḍa-Rāṣṭra are found in the Kovur taluk, north of Peṇṇār.

(2) Venkatagiri division, in which was Pigilem, was the region called in inscriptions by the name Kīḷ-Pākkai-nāḍu. It was south of Māndai-nādu and Siṅgaṭṭai-nāḍu of the Rapur taluk. As

22. *Ind. Ant.* Vol. V. P. 50. There is a Uluvapalle in the Kovur taluk, but it is far north and not on the bank of the North Peṇṇār. As such it is not this Uruvapalle.

23. *Ep. Ind.* Vol. XXIV P. 296f. J. of Madras University. Vol. XII. P. 155.

24. *J. O. R.* Vol. XII P. 362.

such there is no warrant for identifying Pīkira of Muṇḍa-Rāṣṭra or Muṇḍai-nāḍu of the region of Kovur taluk with Pigilem in the region of Pākkai-nāḍu a sub-division of Paiyūr-kōṭṭam.

(3) The region south of the Pennâr corresponding to the Nellore taluk on the southern and opposite side of Muṇḍai-nâḍu together with the Gudur taluk was termed Paṭṭaiaya-nāḍu. Thus there is no evidence to show that Muṇḍa-nāḍu or Muṇḍa-Rāṣṭra ever extended south of the Peṇṇār and much less into the interior of the Venkatagiri division which lay far south, intercepted as Muṇḍa-nāḍu and this region of Pâkkai-nâḍu was by several other nâḍus, lying south of the Peṇṇâr or Suprayōga.

Pīkira, therefore, must be searched for in the north of the Peṇṇār. It may be a name like Kaligiri, Karigiri, etc. of the northern regions. There is a Pīcherla in the Udayagiri taluk, and it remains to be examined whether this can be identical with Pīkira of the Pallava grant.

The following is a list of places said to be in Muṇḍai-nāḍu.

Muṇḍa-Rāṣṭra :

Uruvapalle [25]

Pīkira [26]

Viḷavṭṭai [27] or *Viḍhuvaṭṭi*.[28] This is Viḍavalūru east of Vavveru in Kovur taluk.

Neḍuṅgarāya [29]

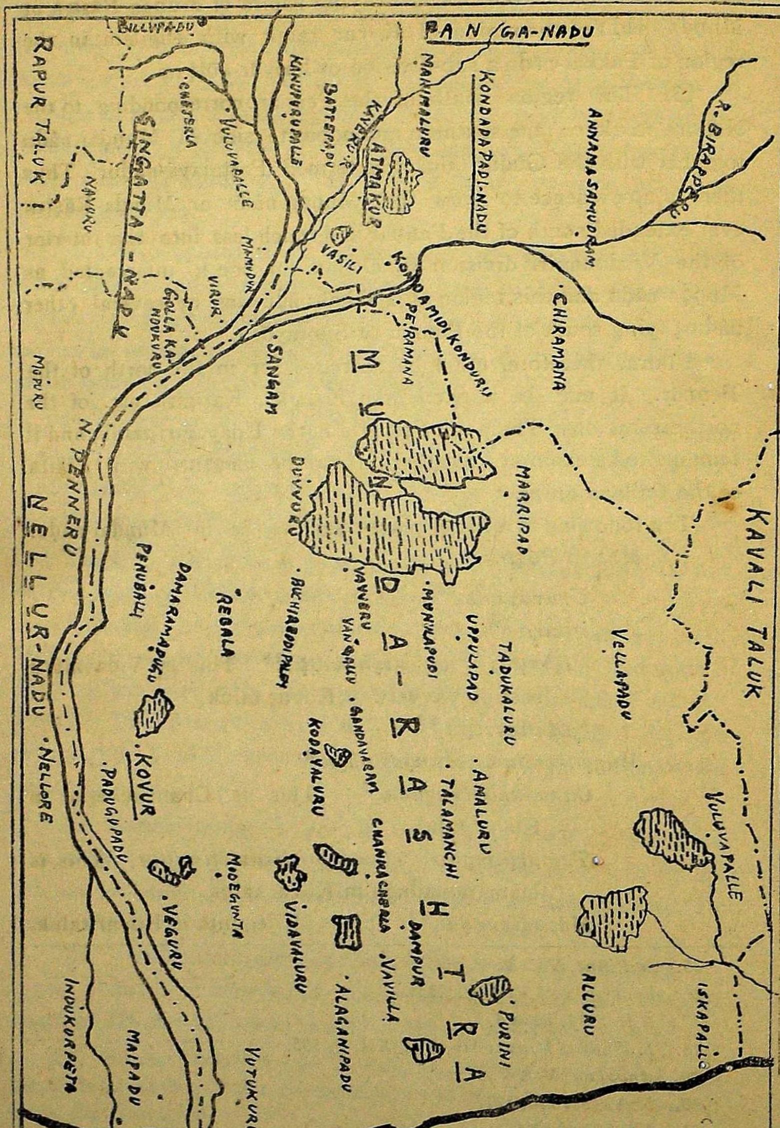
Muṇḍa-nāḍu or *Muṇḍai nāḍu* [30]

Chavukkañcheṟuvu. [31] This is Chankacherla in Kovur taluk.

Tāmaraimaḍu [32] alias *Chittiramēḻinallūr*. This is Damaramaḍugu in Kovur taluk.

Māvaḍiguṇḍai.[33] This is Moḍeguṇṭa in Kovur taluk.

25. *Ind. Ant.* Vol. V. P. 50f.
26. *Ep. Ind.* Vol. VIII. P. 233f.
27. *A.R.* 1934, Para 4,
28. *J. Madras University*, Vol. XII. P. 155.
29. *Anc. Ind.* Vol. V. P. 48.
30. *N.* 19. 31. 120, 121,
31. No, 153 of 1919
32. *S.I.I.* Vol, V. No. 494 & *N.* 72.
33. *S.I.I.* Vol. V. No. 495. *I.M.P.* No. 533. *N.* 61



Map showing places in Muṇḍa Rāṣṭra

Velukalūru.[34] This may be Velupāḍu north of Taḍukalūr in Kovur taluk.

Koḍavalūr.[35] Koḍavalūr is in Kovur taluk.

Tirunāgēśwaram is in Koḍavalūr.[36]

Ālaṅgāḍu.[37] This may be Ālagânipāḍu in Kovur taluk.

Kaṇṭanārāyaṇapuram.[38] This is Gaṇḍavaram in Kovur taluk.

Iḍappūr.[39] This may be Dampūr in Kovur taluk.

Vēgūru or *Veṅgūr* or *Vēlūr.*[40] This is Vēgūru in Kovur taluk.

The following villages mentioned in Nellore inscriptions[41] are found in the Kovur taluk, and are interspersed amidst the places noted above and may therefore be clearly said to lie inside Muṇḍa-nāḍu :—

Marippāḷi. This is Maripāḍ in Kovur taluk.

Muṇḍilappuṇḍi. This is Munḍlapūnḍi in Kovur taluk.

Perumballi. Penumballi is in Kovur taluk.

Uppa........This may be Uppalapāḍu in Kovur taluk.

Vaṅgar. This is Vangallu in Kovur taluk.

Imaiyūr. This is Yāmalur[42] in Kovur taluk.

Puruṇḍi. Purini is in Kovur taluk.

Allūr. Allūr is in Kovur taluk.

Irēyōlai. This is Rēbala in Kovur taluk.

Viṛavalēru. This is Viḍavalūru in Kovur taluk.

Vālil. This may be Vāvilla in Kovur taluk.

Kō-vur. This is Kōvur, the headquarters of the taluk.

Uḍuvūr. This is Duvvūr in Kovur taluk.

Taḍukkalūr. This is Thaḍakalūr in Kovur taluk.

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34. *S.I.I.* Vol. VI. No. 173.
35. *I.M.P.* No. 505. *N.* 31.
36. *Ibid.*
37. *I.M.P.* No. 543. *N.* 71.
38. *I.M.P.* No. 469. *N.* 19.
39. *I.M.P.* No. 573.
40. *I.M.P.* No. 489, 490. *N.* 120, 121.
41. *S.I.I.* Vol. V. No. 491.f.
42. No. 453 of 1919. Kulōttuṅga III. 30th year.

From a study of the geographical divisions mentioned in the records of Kulōttuṅga III, it is clear that there was a redistribution of administrative provinces in the Cōḷa kingdom and as a result of which we find territories lying north of the North Peṇṇār were included in bigger divisions situated south of that river. Muṇḍai-nāḍu was treated as a sub-division of Nellūr-nāḍu which together with other nāḍus as clubbed together and styled as Chēdi-kula-māṇikka-vaḷanāḍu. That Muṇḍai-nâḍu continued to be treated as a sub-division under Nellūr-nâḍu which had its administrative headquartes at Nellore, in Paiyūr-kōṭṭam is clear from a later record of S'. 1165 (A. D. 1243).[43]

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43. *N.* 120, 121, *I.M.P.* Nos, 490, 491.

REVIEWS

The Indian Philosophical Congress. Silver Jubilee Commemoration Volume II. Presidential Address and Lectures. Can be had from Prof. N. A. Nikam, Secretary, Indian Philosophical Congress, Basavangudi, Bangalore-4. Editor Dr. T. M. P. Mahadevan, University of Madras.

WE congratulate Prof. Nikam, Dr. Mahadevan and the Associated Printers (Madras), Ltd. on the excellent get up of this companion volume containing Presidential Address and Lectures delivered on the occasion of the Silver Jubilee of the Indian Philosophical Congress. Even in a scientific age amongst the welter and confusion of wars, fractricidal strife and atomic explosions, the consolation furnished and the peace secured by the teachings of the philosopher can never be exaggerated. The solutions to the war in Korea, the tangle of Kashmir, the Oil Dispute in Iran, the struggle for retaining the White supremacy in Africa, the idealogical differences between Democracy and Communism and the bringing of peace and security to the heart of Europe require an humble, philosophical spirit. The doctrine of non-violence and of non-co-operation with evil is the great philosophic contribution made by Mahatma Gandhi who elevated these from the domain of individual conduct to that of national politics. The safety, security and uplift of mankind requires deep contemplation and if we have to avoid the onrush of mad savagery and the utter futility of existence it needs still more and more contemplative seers like S'rī Ramaṇa Maharṣi and S'rī Aurobindo. Leaving aside speculative idealism and idealistic sentiments, the world is in a constant flux amidst an unknown beginning and an unpredictable end. Let us attempt to arrive at the universal elementary laws from which the cosmos can be built up by pure deduction and by logical analysis. Knowledge of the self is necessary if we have to avoid and be not victims of ignorance which breeds selfishness, anger, envy and everything else. Let us realise the impermanance of things, the necessity for self-consciousness and moral freedom and remember that we have

brought nothing into this world and will not take anything with us into the grave. Without ethical freedom there cannot be ease or peace of mind or freedom from intellectual consciousness which heals the wound. Space forbids a detailed discussion of the subjects dealt with in the Presidential Address and in the other papers included in this volume. We must, in the words of the President, make basic conceptions of our civilization illumine, guide and mould new life. If civilization is to function we must cease to be blind and thoughtless; we must not allow the value of the spirit to recede beyond the horizon of man and we must try to be human in this most inhuman of all ages, where leaders are basing their calculations on the atomic strength of their different nations. The basic principle of democracy is implicit in the famous text *tat tvam asi* which affirms the equality of value of each person as a free spirit. This equality entails a social order in which there are equal opportunities for all in every department and activity in life. The differences between men are fascinating but not real: it is the brotherhood that is real. Hence we must weave the ideals of democracy into the texture of human relationships.

Dr. George P. Congner has contributed two papers. In the first on "Ancient India and Greece" he makes an investigation in progress on the geographical, ethnological, archæological, philosophical, commercial and economical, political and military considerations making very interesting observations. Ancient law codes are more or less alike and tend to crystallize faster than ideas and more uniformally. The Hindus outgrow Polytheism by developing the monism of Upaniṣads. The ultimate sanction is Brahman. Zoroastrians substitute for the older Iranian Polytheism a dualism of Ahura Mazda and Ahriman, the powers of light and darkness. Truth becomes known by revelation from Ahura. The Greeks abandon Polytheism for at least a partial naturalism, modified in Plato and Aristotle but on the whole witnessing to the importance of nature as known by observation and reason. The author indicates that the transmission of ideas from ancient India to Greece need be studied and it may lead to the conclusion that a primitive matrix of Āryan ideas common to the Indians,

Iranians and Greeks persisted and was potent enough to account for some early basic parallel and independent developments under similar conditions of life. History of Philosophy should be thought of more and more in one piece expressive throughout of the essential unity of mankind in the past, as a prologue and promise for the futue. " Some Suggestions towards A Theory of the Soul " is a second paper from George P. Conger in which a brief sketch is given of the present status of metaphysics in America. Prof. Ewing contributes a paper on " Coherence and Immediate Cognition." Almost all philosophers in the West have moved sharply away from any rationalistic form of idealism such as was dominant in Britain fifty years ago and anti-rationalistic tendencies which started in extreme form after the first world war manifested very strangely in Nazism. Today it is manifested in philosophical positivism and in existentialism. In the words of Lord Russell the Universe is all spots and jumps, without unity, without coherence or orderliness or any of the other properties that governs love. That means, in short, it is irrational. He agrees with the idealistic philosophers of the latter part of the nineteenth century in England in asserting the existence of rational system as a necessary pre-supposition of at least most of human knowledge and as a fundamental element in the real. Careful logical thought cannot be taken as a substitute for insight or deep insight for careful logical thought. Olivier Lacombe gives an interesting note on "Plotinus and Indian Thought." G. P. Malalasekhara says Buddhism was not merely a religion but a whole movement. It began as such carrying with it germs of growth and potencies of development, spreading its influence over numerous races, absorbing fresh modes of thought, assuming immense varieties of form and profoundly affecting the intellectual, moral and social cultures of many nations. It arose in India at a time of great intellectual ferment. Life in Buddha's teachings is a psyco-physical combustion requiring the continued supply of physical and mental food or fuel if its heat has to be maintained. There is no saviour in Buddhism and no vicarious redeemer. The path to *Nirvāṇa* has to be trodden through many lives before the goal is reached. While Buddha's teachings are declared to be

eternal and timeless it is remarkable that except a few adherents of the faith there is very little of Buddhism as a religion left for over a thousand years now in India. The other contributions are "Current Studies of Group Cohesion" by Gardner Murphy and "Naturalistic and Cultural Foundations for a More Effective International Law" by Northrop. Sir C. P. Ramaswami Aiyar in his paper on "The Place of the Philosopher in Modern Society" attempts a evolutionary desire and says the fostering and creation of this new simplicity and new asceticism is the privilege of the modern philosopher. Constantin Regamey gives a comparison of the General Stand Points of Indian and European Philosophy. "Human Understanding" forms the subject-matter of a paper by Paul Arthur Schilpp. Human nature is the only science of man and yet it has been the most neglected from the dawn of time to the present day. Learning history scientific or otherwise will not satisfy the cravings of the human soul. How are we to understand each other? The author considers the study of sematics as one of the most important and most needed researches in the contemporary world to cure the basic ills or misunderstanding. The Philosopher is a leader among men who dare not fail mankind at this tragic hour, he thinks the problems of the human nature and spreads the world with his view thereupon to change the tide of history into increasing common-sense. Sophia Wadia in her paper on "The Place of the Philosopher in Modern History" says 'no civilization and no society can afford to ignore philosophy and the unity of all life brings us to a more real evaluation of all things and helps us to overcome the greatest of all existing delusions.'

S. S.

Asia's Lands and Peoples.— A Geography of one-third the earth and two-thirds its people. New Second Edition. By George B. Creesey. Published by McGraw Hill Publishing Company, Ltd. McGraw Hill House, 95, Farringdon Street, LONDON, W.C.-4. Price Sh. 50/-.

THE New Edition of Asia's Lands and Peoples is an informative geography presenting a picture of modern Asia, essential for a real understanding of world events today. Asia covers one-third of the

earth and is inhabited by two-thirds of the people of the globe. Its place in the world-society is becoming increasingly important. If the first world war brought freedom to the oppressed nations of Europe, the second world war liberated the whole World, more especially the countries of Asia from the thraldom of ages. Its economic life was transformed both by the efforts of U.S.S.R. and the leading democracies of the world like the U.K. and the U.S.A. The facts mentioned in the book are encyclopædic in range, furnishing a perspective for a proper understanding of the geographical foundations. Maps, illustrations and graphs leave nothing to be desired. The method of treatment is also interesting. The Pacific Ocean is first described. The Pacific is too big to be studied on a flat map : only a globe is adequately honest. Geographic ignorance is immeasurably expansive. Asia and the Pacific are a new world where stability has not yet been achieved. The Pacific is an Asiatic as well as a North American Ocean. In the second chapter on Asia's Continental Patterns we find a treatment of eighteen million square miles and one and a half billion of people Man and land are the essential elements in any geographical study. Asia is interesting not because of its size [redacted] but because it is most human. The people of Asia and the land from which they have sprung challenge consideration because of their unique characteristics. The Chinese have a mature and empirical civilization, the people of India are philosophical, the Russians have created a new and dynamic society and Japan has shown a surprising virility. All these have contributed to the present position of Asia in the world. Advantage has been taken by the author of the available information after carefully sifting them under various headings and presenting it to the reader in a very attractive form in this sumptuous volume. Geostrategy is a new subject which is now occupying the attention of scholars. Democratic Ideals and Reality was written at the close of the first world war as a warning to the peace makers viewing history as a contest between land power and sea power but the resources of aviation and the discovery of the atom bomb have changed values. Yet land power wins in the long run if it has resources, size and location. Strategic position whether in war or peace involves the favourable disposition of the ten geographic elements, *viz.* size,

shape, accessibility, location, boundaries, relation to the ocean, topography, minerals, climate and people and that is what we find satisfactorily described in this book with reference to the countries of Asia. Chapter twenty-eight is devoted to the Indo-Pakistan Realm, a shortly defining geographic expression. The four hundred million people of India and Pakistan have nine great religions and over two hundred languages of which twenty are spoken by at least a million people each. English is spoken by less than three million people. Today Hindi is tending under official patronage to take the place of English and become the *lingua franca* of India. While they look isolated, caste-ridden and divergent in cultural elements yet from the snowy Himalayas to the Cape it must be admitted that there is an under-current of unity running through. The means of communications in the country have undoubtedly improved the living conditions in the country, reducing its famine and illiteracy. The crumbling of the authority of caste, the loosened bonds of religion, the adaptation of the western economic outlook and acceptance of western methods and ideals while they have affected a tiny percentage of the people still they have influenced considerably in changing the unity, independence and development of the State. The importance of civilization is in proportion to its past, present and potential world influence and in this respect India's historic cultures have played no mean part. Its civilization is a continuous and mature stream and its culture is bound to persist. India has given to the world the mystery of the success of *ahiṁsa*. We congratulate the publishers on the accurate knowledge which is furnished to the reader in these pages. Chapter twenty-nine gives us the physical foundations of India and Pakistan, geology and land forms, natural vegetation and soils. Land and life, system of irrigation and agricultural industry and the wealth of economic and commercial influence available are brought out in chapter thirty. The jacket cover is beautifully prepared and excellently got up. Each of the Asiatic countries is discussed in terms of the races of the people who make its history, population, religion, language, topography, climate, agriculture, natural resources, industries and foreign trade. We find herein Dr. Cressey's own observations on his

recent Asiatic expedition. No other geographer in the world has seen so much of the great continent of Asia as Dr. Cressey, who for over a period of three decades has covered nearly 1,50,000 miles of Asia. The work under review is a rich and accurate reflection of the author's painstaking observation and study of these fascinating countries of the Eastern Hemisphere, providing the reader a completely new insight into the current Asiatic developments, profusely illustrated with maps and photographs.

S. S.

Life of His Highness Raja Sreemant, Sir Raghunatharao, S. *alias* **Babasaheb Pandit Pant Sachiv, K.C.I.E.,** Raja of Bhor. By Rao Sahib V. G. Ranade, M.A., LL.B. (Ex-Dewan, Bhor State), Laxmi Vilas, Mangaldas Road, Poona-1

THIS is a welcome addition to historical material of India in the twentieth century. The subject of the biography was the ruler of Bhor from 1922 A. D. until its integration in the Bombay State in 1948. He is the eleventh of his line, the founder being Shankaraji Narayan (1690-1707) upon whom the post *Surnavis*, that is, *Pant Sachiv* was conferred by Chatrapati Rājarām in 1690 A. D. Shankaraji and Parashuram Pant, the founder of the Aundh family were the chiefs who kept alive the Marāṭha spirit and State when Sahu was a prisoner and Râjarām had taken shelter at Jinji.

This volume in English is a resume of four volumes of Shreemanth's biography in Marāṭhī. Shreemanth's life and career negatives the general charge of Western Scholars often levelled against Indian Rulers of the past that they were ill-equipped for responsibilities and that even those who had ability were selfish, autocratic and unprogressive. His Highness Sir Raghunatha Rao adopted as his motto in 1918 " Almost all of the money got from the people must be spent for the benefit of the people according to the wishes of their representatives. Not to do so is ingratitude." And he made a note in his diary at the time, of the following extract from the Montague-Chelmsford Report showing how keenly alive he was to the time-spirit: " We

cannot conceal our conviction that the processes at work in British India cannot leave the states untouched..."

In reply to the address presented to him on his accession in 1922, he said:

"The duty of the Ruler is two-fold. Firstly, he ought to serve God and Religion; and secondly he should try to propitiate the Almighty by being in every way useful to his subjects by dutifully protecting them with a firm belief that they are only individual atoms of the All-pervading Divinity."

The Rāja Saheb derived solace in personal grief and strength and fortitude for his daily tasks in the study of the Gita. The record of his life and activities in the volume before us amply testifies that he lived up to the mottoes he had adopted.

We wish him peace शान्ति and happiness सुख in the period of his retirement from active life.

A. V. R.

Some Aspects of Education in Ancient India. By Dr. C. Kunhan Raja. The Adyar Library Series No. 73. Published by the Adyar Library, Adyar, Madras-20. Price Rs. 2-8-0.

THIS book reproduces the two lectures delivered by Dr. C. Kunhan Raja, Professor of Sanskrit in the University of Madras, (Now Professor of Sanskrit in the Institute of Languages of the Iran University,—Anjuman-e-Iran Shinashi—Teheran) under the Diwan Bahadur K. Krishnaswamy Rao Endowment in the University of Madras. In the course of the lectures, the learned Professor who has established his name as a great Vedic scholar deals with the *Saṁhitas, Svādhyayādhyayana*, elementary education, Brâhmaṇas, learning the meaning, education—universal and obligatory, subjects studied, true purpose of education, obligatory and optional courses, higher stages in the acquisition of wisdom, nature of the life of a student, forest institutions for education and education of women,

Dr. Kunhan Raja differs from Mahamahōpadhyâya P.V. Kane in his view that there is reference to the *Saṁskara* of *Upanayana* in the Ṛgveda and that passage III-8-4 in it describing a *yupa* has reference to the robes of a *Brahmacāri*. *Upanayana* and *Upanita* in the Ṛgveda he says, mean only "to bring near." He points out that the term *dīrghasmasruḥ* दीर्घश्मश्रुः used in describing a *Brahmacāri* in Atharva Veda, XI-5-6 makes it an impossibility for a boy entering the stage of studentship and therefore, *Brahmacāri* here meant one who discards the world and enters the stage of *Vānaprastha*. He differs also from Dr. A. S. Altekar in the view that the education of a prince should commence at the time of the *Cūḍākarma*.

He urges that education was universal and obligatory (as distinguished from compulsory), that this obligatory education was meant to equip the boys to be worthy citizens of the State and that the prominence given to *yāgās* and to *Brāhmaṇā-knowledge* as the sole objective kept in this obligatory education is a later phase.

While his discussions of the texts and criticisms based on the texts are all that one looks for from such a great scholar, his attempt to equate the stages of ancient education with the modern classification, his frequent mixing up of arguments drawn from later literature with the Vedic texts and his omission to take note of the comparative large section of the population not covered by his 'universal' education betray lack of emphasis on historical and sociological sense.

A. V. R.

Idea of God—(The Foundations of Religious Consciousness) By Dr. K. C. Varadachari, M.A., Ph.D., S'ri Venkatesvara Oriental Institute Studies No. 3. Published by the S'rī Venkatesvara Oriental Institute, Tirupati. Price Rs. 3-0-0.

THREE questions of Principal Nathaniel Micklem of Mansfield College have been considered in this work and a fitting reply given. The three questions are important to Man aud relate to the Sense of his Finitude or Limitations, the Omnipotence and Terrifying Activities of Nature, and his Own Death or the

Phenomena of death in general. S'rī Aurobindo has luminously expressed the nature of Religion as a divination of Godhead, "the impulse towards perfection, the search after pure truth and mixed bliss and the sense of secret immortality." Dr. Varadachari states that in S'rī Vaiṣṇavism God is the means (*upāya*) and the goal (*upēya*) and Mother is the agent, the *puruṣākhara* and concludes with the description of the three excellent compositions of *Rāmānuja S'araṇāgati*, S'rī *Raṅga* and *Vaikunṭha Gadyas*, The Motherhood of *S'rī* who is eternally inseparable with Nārāyaṇa is portrayed. It is to her, who is grace, that the surrender is made prior to appealing to the Divine Himself (God). God's transcendence, worshipableness (*bhajanīyam*) ease of accessability (*saulabhyam*) supreme forbearance and tolerance (*aparādha sahatva*) supreme blessedness (*s'īlatva*) fullness of Nature in all planes and manifestation (*paripoornatva*) and the six infinite and auspicious qualities which exist for the redemption, elevation and evolution of the universe till that great *Lila* of His Creative Harmony are achieved, are mentioned along with the attributes of finitude and serviceableness of the soul who seeks Him. The means of attaining the Grace of God is only through the constant repetition of the three sacred *mantras* of surrender to the supreme along with his spouse and the abandonment of the selfness, *i.e. ahaṁkārtatva* in all activities.

In this work the author has examined the Idea of God in all the systems. The book is intended for the English knowing public and is very excellently dealt with. We congratulate the author for this masterpiece.

M. B. N.

Introduction to the Study of Mṛcchakaṭika.—By Dr. G. V. Devasthali. Published by the Poona Oriental Book House, 330A, Sadashiva Peth, Poona-2. Rs. 3-12-0.

DR. DEVASTHALI in this brochure has made use of all the available editions of the Mṛcchakaṭika, its translations by Ryder and others. The first chapter deals with S'ūdraka, the author of the Mṛcchakaṭika. S'ūdraka was well acquainted with astrology,

astronomy and had a sound knowledge of the legal procedure. His identity has been dealt with in detail and the author's conclusions at page 8 are interesting and helpful. The description of the Plot and the Critical Appreciation of the drama form the subject matter for the second and third chapters, wherein the drama is discussed in detail act by act. In chapter IV the characters in the drama are carefully examined and explained in detail. The sources of the Drama and S'ūdraka's worth as a dramatist are described in chapters V and VI. S'ūdraka used several metres like *Sragdharā* and *S'ārdūlavikrīḍita* with good ease and grace. His diction is simple strewn with similes, metaphors and other figures of speech to fit the various characters of the play. Mṛcchakaṭika, a work of art, reflects the contemporary society in its various phases, which forms the material for the last chapter. In it we find Brāhmaṇas taking to different professions. Caste system does not appear to have been rigid in those days, It is refreshing to find that untouchability appears to be absent, for there existed at least some wells which were common to both the people of the lower castes and the best of the Brâhmaṇas (Page 134). Gambling, robbery, slavery and poverty are some of the evils portrayed in the play. The doctrine of *karma* had a firm hold on the society of the time for we find Cârudatta, the slave Sthavaraka and ordinary men like the Viṭa refusing to commit any wrong act to avoid distress and difficulties in their future birth. Beliefs in omens, good or bad, was quite common. The general standard of morality was very high. The elaborate notes and the index are very helpful. The book serves as a practical guide to university students for a proper appreciation and understanding of the skill displayed by the playwright.

R. H. R.

Gandharvas and Kinnaras in Indian Iconography By Vidyâratna R. S. Panchamukhi, Director, Kannada Research Institute, Dharwar. Price Rs. 2-0-0.

THIS monograph is the eleventh of the publications of the Kannada Research Institute, Dharwar. This is an elaboration of a note presented by the author in 1940 before the Tenth All-India Oriental

Conference. Śrī Panchamukhi has given a full bibliography of connected literature consulted by him, appended two useful appendices and an English and a Sanskrit index.

The author has dealt with this fascinating subject in a scholarly and masterly manner. His treatment of the topic under the heads Status and Functions of the Gandharvas and Kinnaras in Literature, Jain and Buddhist Pantheons, Inscriptions, Iconography as made out from literature, study of images and Iconometry is interesting and suggestive. We cannot do better than quoting Dr. O. C. Gangoly who has written a brief introduction to the work before us :

"I am quite sure that the present study will inspire other scholars to dive deeper into the topic and all subsequent scholars will certainly feel grateful to our author for his erudite presentation of the literary data."

A. V. R.

Twelve Years of Kannada Research (in Bombay State), 1939-1951. By Vidyāratna R. S. Panchamukhi, M.A. Director of Kannada Research, Kannada Research Institute, Dharwar. Price Re. 1.

It is a happy idea of the Kannada Research Institute, Dharwar to have published a brochure of its work during the twelve years of its existence. The Institute was established by the Government of Bombay in 1939. With the establishment of the Karnātaka University, it has also become a medium for post-graduate teaching for Ph.D. The Institute has been fortunate in securing as its Director, an energetic, enthusiastic and erudite scholar in Vidyāratna S'rī R. S. Panchamukhi. The publications, the arrangement of the museum, the field work in archæology, epigraphy and numismatics and search for manuscripts, the collection of the library and the list of annual research lectures comprise a laudable record. We join in the chorus of praise bestowed upon the institute and its Director and staff, by the several distinguished visitors and correspondents,

A. V. R.

The Indo-Asian Culture.—Vol. I. No. 1. July 1952. Editor Dr. A. C. Sen, M.A., LL.B. (Cal.), Ph.D. (Hamburg). Published by the Indian Council for Cultural Relations, Hyderabad House, New Delhi-1. Annual Subscription Rs. 4-0-0 or 8 shillings.

We welcome this Inaugural Number of the Indo-Asian Culture published by the Indian Council for Cultural Relations. The Council has been working for renewing old contacts and establishing new relations in the cultural field. In his message Dr. Rajendra Prasad refers "that the peoples of the lands of South East Asia have been members of one single ethical and cultural community as evidenced by archæological remains and generally by art and literature of South East Asia."

Aśōka's Missions spread India's message of love and goodwill to the lands beyond the seas. Sunghamitra and Mahendra led Missions in person to Ceylon showing thereby India's interest in her neighbours. Is culture some inner growth in man? Or is it the way he behaves to others? Or is it the capacity to understand other persons and thus is a capacity to understand himself? The scientific approach to life's problems is one of examining everything or seeking truth by trial and error and trying to understand the reason, accepting it and when some other proof is available changing it with an open mind for a solution of all problems which confront man. The Journal contains messages from Sir S. Radhakrishnan and by other Ambassadors. The Journal is well illustrated containing articles on "India and Ceylon" by Dr. R. C. Majumdar, an account of the "Hyderabad Exhibition in India," "Dvipântara Bhârata or India of the Islands" by Dr. Radhakamal Mukherje, "Rajagṛha—Place of Buddhist Pilgrimage" by A. L. Chatterjee and "Who Colonised East?" by K. A. Nilakantha Sastri. An interesting account of Darjeeling is given by Mira Sen. Vidhusekhara Sastri writes on "What are the Upaniṣads?" making references to the principal thirteen of them. Prof. B.L. Atreya gives the Western view of Indian Culture. A number of other articles are also published from eminent scholars and a number of books reviewed which is followed by News and Notes. The lion and not the tiger is said to be the original animal inhabitant of India and the

latter entered India from the East about 2,500 B.C. about the same time when the Āryans are supposed by some to have entered the land from the west.

S. S.

The Orissa Historical Research Journal.—Vol. I. No. 1. April 1952. Published by P. Acharya, Superintendent of Research and Museum, P. O. New Capital, Bhubaneswar, Orissa. Annual Subscription Rs. 10-0-0.

WE extend our hearty welcome to this new Journal in the field of Indology and Oriental Research. The inaugural number contains fifteen articles from eminent scholars in India. The Cowry Currency in India is dealt with by Seshil Chandra De. No currency in the world claims such an antiquity or such wide circulation for centuries as the cowry currency. The cowry played an important part in the currency system of India, several parts of Asia and Africa. B. Ch. Chhabra, Government Epigraphist for India has given a further elucidation of the Chatesvara Pras'asti which was first noticed in 1894 by the editor of the Vis'vakoṣa, Babu Nagendranath Vasu, who in 1898 read a paper before the Asiatic Society of Bengal. The article is a further study of the pras'asti by the author and we look forward for a complete and detailed discussion of this pras'asti which is promised to be published in Epigraphia Indica. Dilip Kumar Biswas re-examines the two Solar Legends found in the Mahâbbârata Anuśâsana Parvan, chapters ninety-five and ninety-six and in Varâha Purâṇa chapter two hundred and eight, wherein the Sun-god is described as the giver and introducer of shoes and umbrellas. Bipin Behari Nath makes a study of 27 Kalachuri gold coins found in the ex-state of Sonapur which is now merged in the Orissa State. V. V. Mirashi contributes a short note on the Lodhia Plates of Mahâ S'ivagupta Bâlârjuna about which a short account has already been published in these pages (Vol. XXXVI, Pages 1 to 4). Mirashi makes a study of this Lodhia plates with another mutilated inscription found in the temple of Lakṣmaṇes'vara at Kharod. An interesting note about the face paintings of ladies in ancient India based on a

manuscript found in a broken rose wood toilet box with ivory carvings in the ruins of the palace of Athagada in the Ganjam District ascribed to about the fifteenth century is contributed by Lakshminarayana Harichandan Jagadeb. The Editor, P. Acharya discusses about the identification of the places Trilinga, Trikalinga, Kalinga, Odra and Utkala in the concluding article. We wish this journal many years of useful service in the filed of Indology.

H. R.

SANSKRIT—ENGLISH

S'rī Rangarâmanuja's Prasnopanishad-Bhâsya. Edited with Introduction, translation and notes by Dr. K. C. Varadachari, M.A., Ph.D. and D. T. Tatacharya, S'irōmani, M.O.L., S'rī Venkatesvara Oriental Series No. 25. Published by the S'rī Venkatesvara Oriental Institute, Tirupati. Price Rs. 2-12-0.

'UPANIṢAD' means 'sitting near.' The pupil will sit near and the master will teach them *Brahman-knowledge* after testing the merits of the pupil. The best form of teaching could be only in the form of a dialogue.

Pippalada made his disciples in this Upaniṣad to lead the life of *Brahmacārin* before they could acquire the knowledge of the *Brahman*. This Upaniṣad which is in the form of questions by the disciples and the answers by the master deals with the Cause of the Universe. Various limbs and elements and the sense organs with their relationship to the soul, the way in which the soul enters the body and leaves it, the Dream-life, the problems of means of attainment and the *s'ōdasa kaḷās*. The book consists of two parts. The first part is the sanskrit text with Ranga Râmânuja's Bhâsya and a *tippani* by an unknown author. The second part is the English translation with notes in English. The book serves a useful purpose and we congratulate the authors for bringing out this work.

M. B. N.

SANSKRIT

Alankara Sangraha. By Amṛtānandayogin. Edited by Vidwan Sahitya S'iromani P. Balakrishnamurti, M.A., B.O.L. S'rī Venkatesvara Oriental Series No. 19. Published by the S'rī Venkatesvara Oriental Institute, Tirupati. Price Rs. 3-4-0.

"PUNDIT" was the title bestowed in ancient days on persons who wrote a work on 'Alankara S'āstra.' Many scholars in their eagerness to write books on this branch of knowledge copied copiously from works then available on the subject of Alankara S'âstra. Amṛtânanda Yogin was no exception to this rule or practice. He has copied freely from *Dās'arūpakam*, *Kāvyādarsa* and *Sāhitya Darpaṇa* and other works. The work was written at the instance of Manva Bhūpa, the patron of the author, who according to M. Krishnamacharya lived about the twelfth century. The work is an elementary treatise on the Alankara S'âstra and it could be used with profit by students interested in Alankara S'âstra.

M. B. N.

KANNADA

Gramabhyudaya mattu Sahakara (ಗ್ರಾಮಾಭ್ಯುದಯ ಮತ್ತು ಸಹಕಾರ) Village Uplift and Co-operation. Special Annual Number, 1952. Published by the Rural Development Department, Government of Mysore, Bangalore.

THIS special annual number of Village Uplift and Co-operation contains messages from several personalities and is profusely llustrated. As the title of the Journal indicates it is dedicated for Rural Uplift and Co-operation. Sri K. Thipperudraiya, Commissioner for Rural Development and Registrar of Co-operative Societies in Mysore, gives a bird's eye-view of the rural development schemes from 1913-14 to date. The letterpress for the block of a dilapidated temple facing page 33 says "*Kūgutive Kallu, Kivivetta kevudarira kēḷi ā solla*" (O! deaf people with ears, hear that voice, coming from the stones) depicting the state of affairs in which our ancient monuments are neglected.

T. H. Ameer, Assistant Commissioner for Rural Development in his article on '*Grāma Kale—Bailu Nātaka*' appeals to people to revive our old culture—simple and unostentatious. He makes a detailed study of the open air theatre of our old days and very beautifully portrays them. A short drama contributed by the Editor entitled '*Nammalli Nasību* (ನಮ್ಮಲ್ಲಿ ನಸೀಬು)' 'the fortune of our village' brings this special number to a close. Space does not permit a discussion of the many interesting and illuminative articles included in this journal.

R. H. R.

TELUGU

Adhyatma Sankirtanalu. By Tallapaka Annamacharyulu. Edited by Veturi Prabhakara Sastri. S'rī Venkatesvara Oriental Series No. 22. Price Rs. 3-4-0.

Adhyatma Sankirtanalu. By Tallapaka Annamacharyulu. Edited by Vidwan U. Srinivasachryulu. S'rī Venkatesvara Oriental Series No. 24. Price Rs. 2-0-0. Both published by the S'rī Venkatesvara Oriental Institute, Tirupati.

THE two works under review constitute the fifth and sixth volume of Tallapaka Annamacharyulu's *sankirtanas* in Telugu. Annamacharyulu was born in S'aka 1346 and died in S'aka 1424. He realised God in his sixteenth year. The publishers have already published 565 songs of the esoteric type and 180 songs which propagate religion. There are yet 11,406 songs of the esoteric and 1,746 of the propagandistic type to be printed. The two works under review contain 565 verses. All these songs are easy flowing and could be sung easily with pleasure. It is a pity that Veturi Prabhakara S'âstri to whose strenuous efforts the Annamacharyulu's day is celebrated in great splendour in Tirupati year after year did not live to complete the work. The publishers deserve to be congratulated for bringing to light the songs of Annamacharyulu.

M. B. N.

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